

EPISCOPAL TRANSFORMATIONAL  
LEADERSHIP AND ITS IMPACT  
ON PASTORAL MINISTRY

Edward Bailey Saxon Jr

B.A. Livingstone College, 1987  
M.A. Howard University School of Divinity, 1992

Mentors  
Terry Thomas, D. Min.  
Reginald Dawkins, D. Min.

A FINAL DOCUMENT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULLFILMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
DAYTON OHIO  
APRIL 2013

**United Theological Seminary  
Dayton, Ohio**

**Faculty Approval Page  
Doctor of Ministry Final Project**

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by

Edward B. Saxon

United Theological Seminary, 2013

Mentors

Terry Thomas, D. Min.

Reginald Dawkins, D. Min.

Date: May 25, 2013

Approved:

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Faculty Mentor(s):

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Associate Dean of Doctoral Studies



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## **ABSTRACT**

### **EPISCOPAL TRANSFORMATIONAL LEADERSHIP AND IT'S POSITIVE IMPACT ON PASTORAL MINISTRY**

By

Edward Bailey Saxon JR.

United Theological Seminary

Mentors

Dr. Thomas, D. Min.

Dr. Dawkins, D. Min.

The problem which this qualitative study consisting of interviews will probe is the lack of awareness as it relates to Episcopal leadership using Bass model of transformational leadership. Although Episcopal leadership has used a plethora of styles and approaches as it relates to governing annual conferences, the study will look at Episcopal leaderships' adoption of the transformational leadership model, and its impact throughout the connection as it relates to pastoral ministry. The study will consist of interviews with fifteen pastors ranging from mega church status to mid-sized congregations. The study will be inclusive of interviews with Bishops from different conferences.

## **ACKNOWLEDGEMENTS**

To Sophia, whose continued support and patience was reflective of gentle words of inspiration during the compiling of this document. You're my breath, without you I cant breath.

To my three sons, who I pray that I am a good example to. Daddy loves you and looks forward to the day when you write your dissertation.

To both Dr. Thomas and Dr. Dawkins, the gentleness by which you taught in the classroom truly helped me to understand that there are shepherd in the church, but there are good shepherds in the classrooms. Thank you.

To Dr. George Crenshaw, I was raised with three sisters. When I came to Georgia I found a brother. Thanks for all you've done are doing, and will do.

To all of the professional associates, contextual associates and peer associates, your input has meant the world to me.

To the four roses that surround this thorn, Joanne, Angela, Thandi, and Sayleon thank you for believing in me.

And finally, to my church family at the Shaw Temple A.M.E.Zion Church, I hope I made you proud!

I bear witness that there is no way that I could have accomplished this document on my own. I give God all the glory for the great things God has done.

## DEDICATION

I did not have to look far for the personification of what a good father was. The glory of God manifested itself in the love that Edward Hires Saxon had for his family, and particularly his son. As a young man I grew up admiring my father. I had no celebrity heroes. I had no athletic heroes. The only hero that I had was the one who lovingly walked around the house. I remember my father on his knees praying in his bedroom. Later, when we moved to Fort Meade, Maryland, I remember him preaching to an anointed congregation, and doing hospital ministry at Kimbrough Army Hospital. In Severin, MD he shepherded me in my calling. In West Berlin, Germany I remember him giving me the “talk” before going to college. In Fort Devins Mass, I remember him talking to me about seminary and working in his church. In Brooklyn, New York, he married me and my wife. In Tuscaloosa, Alabama he baptized my two sons and in Dallas, Texas he baptized my third son. In every church I pastored he gave me wisdom.

I am because he was, and I only hope to be the greatness that he is. This dissertation could be dedicated to no one but him because theologically he was my first teacher. Daddy, I love you and this dissertation is for you.

## INTRODUCTION

The effectiveness and efficiency of connectional movement and progress is largely dependent upon the leadership approach of the Episcopate. While it is certainly true that there are tiers of leadership within the context of an annual conference, the undergirding strength of the given conference is dependent upon the extent to which the leadership is relevant and transformational. For this reason, it becomes necessary to focus on Episcopal leadership and its impact on the connection which it serves.

At the outset of this study, we note that there are a plethora of leadership approaches which an Episcopate is privy to. On the one hand there is the approach of “transactional leadership”. Transactional leadership is rewards oriented. This approach is defined by the follower who performs the service and the leader who gives a reward. The encounter is transactional. Although the impact of transactional leadership on connectional ministry is worth examining, its effectiveness is greatly marginalized due to the fact that the transaction motif is not inclusive of the Bishop /Pastor relationship. (Bishops don’t pay Pastors, congregations do). Another approach would be the authoritarian approach. In this approach the leader makes organizational decisions away from the input of the constituency. While there is a level of authoritarianism in Episcopal leadership, the Episcopate presides with a more participative style of governance. Yet while transactional approaches are rewards oriented, while authoritarian leaders make independent decision about the direction of the organization away from the input of the constituency, the fundamental purpose of this study is to look at the implementation of a

transformational leadership style, and then to look at the impact that it has within the context of a given local pastorate.

### What Is Transformational Leadership?

Although transformational leadership as a practice has been around for a while, the crystallization of the concept came through the academic work of James Burns. While the term finds its origins in Burns research on political leadership, it has become the language and practice of organizational psychology. Gill notes that Burns defined transformational leadership as, “A process in which leaders and followers help each other to advance to a higher level of morale and motivation”.<sup>1</sup> Bernard Bass expounds upon this definition by suggesting that, Transformational leadership can be defined based on the impact that it has on followers. Transformational leaders garner trust, respect and admiration from their followers.”<sup>2</sup> In the contextual framework of Burns postulation of transformational leadership he notes two definitive characteristics.

Vision is the transformational leader’s ability to see above and beyond the scope of the organizational constituent. Personality in this framework is the transformational leader’s ability to influence in positive ways the members of the organization for the good of the employee and the overall health of the organization. Bass broadens this understanding by suggesting that there are four components of transformational leadership. On the one hand he deals with intellectual stimulation. It is here that the transformational leader is not only revolutionary as it relates to the status quo, but the transformational leader is also involved with the development of creativity among followers. Bass also deals with the matter of individualized consideration. In many leadership models, it is the responsibility of the individual to be committed to the organization.

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<sup>1</sup> Roger Gill, *Theory and Practice of Leadership* ( London: Sage Publication LTD 2011) 82.

However in the transformational leadership model, the success of the organization is dependent upon the nurture and development of the individual. Bass further deals with the matter of inspirational motivation. It is here that Burns notes that transformational leaders have the ability to ground vision by way of practical application. Transformational leaders are able to duplicate and multiply the level of passion and motivation they have. Finally, Bass considers the matter of idealized influence. At this level the follower seeks to emulate the leader. The nature of the transformational leadership construct is such that productivity is the result of followship being nurtured by leadership.

The Episcopal adoption of transformational leadership is comprised of three ideological approaches. Primarily the Episcopal transformational leader is *involved*. In his work entitled *Transformational leadership* Kwame Gilbert notes that there were many intellectuals in India during the time of Gandhi. He further notes that many of them suffered and went to jail as did Gandhi. However Gilbert states that none of them received the love that Gandhi received because of his involvement with the people.<sup>2</sup>

To Gilbert, the transformational leader loses his or her effectiveness when there is little or no involvement with the followship. On the other hand, because this leadership approach is reciprocal, the methodology moves towards the followers being involved in the vision of the leader. In other words, transformational leadership is not only about the involvement of the leader in the overall development of the follower, it is about the follower being involved in the vision of the leader. The connective which binds the reciprocal relationship of leader being involved in follower development, and follower being involved in the vision of the leader is accomplished by the second dynamic of Episcopal transformational leadership. Episcopal

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<sup>2</sup> Kwame Gilbert, *Transformational Leadership* (Maitland: Xulon Press 2012) 31-32.

transformational leaders are inspirational. Ziglar, Dhanam, Flanagan, & Savage note Ralph Waldo Emerson who would write, “Our chief want is someone who will inspire us to be what we know we could be.”<sup>3</sup> In his book *Inspirational Presence*, Jeff Evans deals with the idea of an “inspirational presence”<sup>4</sup>. He writes, “When we become inspired, our presence becomes more pronounced, our energy field grows stronger, and our impact on others is more positive”<sup>5</sup>. The proximity of Episcopal adopted transformational leadership is organizationally near to those whom he or she leads. The nature of the organizational dynamic is such that the Episcopal adoption of transformational leadership begins with Episcopal leadership.

The components of Episcopal leaderships find their origins in the Gospels, and in the Pastoral Epistles. The components move from empowered disciples, to empowered apostles, from empowered apostles to empowered pastor teachers, and then from empowered pastor teachers to empowered Episcopal leadership. At the root of the process however is the ability to inspire. The third and final component of transformational leadership may be the most important. It is individualization. This component is very similar to second “I” of Avolio’s four “I’s” of transformational leadership namely, “individualized consideration”.<sup>5</sup> Within this component, the Episcopal transformational leader has the ability to focus on each individual’s needs and goals, and has the ability to function as a coach or mentor to develop a leader out of a follower. Episcopal leaders are good listeners<sup>6</sup>. The three tier organizational structure of Zion Methodism dictates the necessity of coaching and mentoring abilities. In Homers Odyssey, Mentor was the

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<sup>3</sup> Zig Ziglar, Krish Dhanam, Bryan Flanagan, Jim Savage, *Top Performance: How to Develop Excellence in Yourself and Others* (Grand Rapids: Baker Publishing Group 2003) 45.

<sup>4</sup> Jeff Evans, *Inspirational Presence: The Art of Transformational Leadership* ( Garden City: Morgan James Publishing 2009) 8.

<sup>5</sup> Bernard M. Bass, Bruce J. Avolio, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks: Sage Publications 1994) 27.

teacher and overseer of Oddeyus household, and especially his son Telemauchus. It is interesting how in the Odyssey, the character Mentor has overtones of the Episcopal overseer. In Episcopal leadership, it is essential that the overseer mentors the pastoral Telemachus in the ways of the house. The word coach comes from the word *kotch*. It is reminiscent of the large horse drawn carriages of the 16<sup>th</sup> century. In Britain it became coach. The idea was that just as a coach car carries its passengers to its destination, through his or her experience and knowledge, coach carries a team towards their destination or destiny.

By virtue of Episcopal ministry, the three fold composition of Episcopal transformational leadership is involvement, inspiration and individualization, and it is the hypothetical approach of the author that Episcopal leadership which is transformational impacts the pastoral ministry of Zion Methodism. This study will consist of an Introduction and five sections. The introductory pages have attempted to define the title of the project, and present the model of the project as well.

Chapter one will begin with an autobiographical sketch of the author. Following the autobiographical sketch, there will be an analysis of both synergy and context. In essence, Chapter one will bring to focus the area of ministry that the model is addressing. Because it is essential that the foundational elements of this dissertation are thoroughly researched through the works of others, Chapter two will consist of the literary review. This will expand the understanding of the project through the comparative analysis of other material.

Chapter three will consist of the foundational elements of the project. This will consist of theological, historical, and biblical support for the thematic emphasis. Chapter four consists of the methodological approach. This is the heart of the project which looks at the responses from the selected Participants.



Chapter five will consist of the field experience. This targets the Participants and their input on the thematic emphasis of this project. Chapter six will constitute summaries and reflections. This chapter will analyze and interpret the findings and present the reflections of the author.

## CHAPTER ONE

### MINISTRY FOCUS

#### Spiritual Autobiography

To do an autobiographical sketch is a task which traces the anthropological underpinnings of an individual's life journey. This merely suggests that a biographical sketch begins with biological origins or what is commonly referred to as a birthday. On the other hand, when one talks about a spiritual biography, the idea is to pensively look at and reflect upon one's spiritual journey. Unlike an anthropological day of birth, a spiritual biographical sketch has no point of origin. If theologically we accept the reality that we are made in the image of God, from a spiritual perspective we have no beginning, and we have no end. At any rate, Edward B. Saxon became spiritually *aware* at the tender age of nine. A salvation experience which shaped the rest of his life would occur in the basement of the Manna Baptist Church of Baltimore Maryland.

The phrase salvation experience is used for a particular reason. In Luke 23:32, Jesus says to Peter, "I am praying for you, and when you are converted, strengthen the brethren". This is certainly indicative that it is possible to be in the presence of the Lord and still need conversion. It also gives the idea that we are saved once, but we are always converting for the good of the self and the community as well. Prior to this conversion experience, young Saxon was nurtured in the things of God by his biggest mentor, Rev. Edward Saxon, Sr. The author can recall contest around the house where it was said by Saxon Sr., "Whoever reads the book of Proverbs and can answer my questions, I will give them twenty-dollars". Of course while Mr. Saxon's sisters were preoccupied with playing house, and doll babies, Mr. Saxon's mind was on the money. He not

only studied the entire book of proverbs, he answered every question correctly! The home that Mr. Saxon grew up in was a home of deep and rich spirituality. Understanding God through His word and speaking to God through prayer was of paramount importance in the home. All of this came from Saxon Sr. who set the pace and the tone for household living. When the Saxon's were unable to make it to Sunday service, it was Saxon Sr. who would sit with his family and break the bread of life in the living room. Saxon Sr. was the spiritual anchor for this whole family. Many nights Saxon, Jr. would see Saxon, Sr. on his knees with his face in his hands and in prayer. All of this would have great impact on Saxon, Jr. Edward Saxon, Sr. was an avid reader. He possessed many books. He did not believe in unread pastors and preachers. He always believed that a pastor should be both educated and informed.

At this point Saxon, Jr. began to reach for Saxon, Sr.'s books. At a very young age, Saxon, Jr. was reading Bonhoeffer's, *Cost of Discipleship* and King's, *Strength to Love*. At the age of fifteen, Saxon, Jr. began to buy books of theology. It would not be long before the young pre-theolog would begin engaging Neighbor, Tillich, and Barth. The formative passion for preaching excellence would develop as Saxon, Sr. would take Saxon Jr. around to hear some of this era's greatest preachers. On any given Sunday, the Saxon family could be found listening to Gardner Taylor, William Augustus Jones, John R. Bryant, Marshall Strickland, Walter Thomas and the list goes on. It was from these experiences that the process of spiritual formation began within Saxon, Jr.

Now all of this is mentioned to push the idea that in the development of a spiritual autobiography, theological insight evolves from a ministerial context. The context of Saxon Jr. helped him to understand the importance of having a good mentor when it comes to ministry. There was a time when ministry was characterized by a strong sense of apprenticeship. The

pastor had a particular and a peculiar interest in developing neophytes to the pulpit and to the pastorate. In this age of superstar preachers and rock and roll pastors, it is the belief of the author that we have forgotten the ministerial toddlers that tug at Sr. Pastors leg. Having said this, Saxon Jr.'s practical theology is such that strong emphasis is placed on Pastors that mentor. While the physiological personification of mentoring is good, the academic curriculum of a theological institution must have a mentoring capacity as well. One wonders if the academic curriculum of the Masters of Divinity program is relevant and effective in mentoring neophyte pastors and preachers. This author continually wrestles with whether theological education has lost its relevance to our *zitzen laban*. In any event, the time would come for Saxon Jr. to fulfill the calling that was placed on his life. It was unusual for a twelve year old boy to not only hear God speaking to him but also to be so passionately in love with the preaching of the Gospel.

It was William A. Jones who told of how at a young age, he would play church by baptizing all of the cats and dogs in his neighborhood. He further noted how God must smile when he sees little children playing church. As a child, Saxon Jr. would walk through the woods preaching aloud to an imaginary audience. Amidst the birds singing on their branches, amidst the squirrels running through the leaves, Saxon Jr. would take a text. He would make a pulpit out of wood and pretend to be preaching to a lively congregation. Living and preaching the faith became very important.

As Saxon Jr. completed B.A. at his denominational school (Livingstone College), He got married and then was accepted to Andover Newton Theological seminary. Being fresh out of college, possessing a new job, and a new wife proved to be a bit much for a twenty-one year old. It would prove to be a very difficult journey. Saxon, Jr. would work from 12:00 A.M. to 8:00 A.M., and go to class up to 3:00 P.M. At Andover Newton, Saxon Jr. felt a little out of place.

The whole theology thing was new to him. A good mentor at this point would have served the purpose of helping the young man to understand what he was embarking upon, and the seriousness of the work. Young Saxon would discover that perhaps he was not psychologically ready for seminary. A good pastor/mentor should be able to look at the mentees to determine whether or not they are ready for seminary. With the weight of a new marriage, and working through the night, Saxon Jr. would soon break under the pressure. His grades would drop, his work would suffer, and eventually he would have to withdraw. It is important to understand the difference between an advisor and a mentor. For the most part, an advisor counsels you on school policy. However a mentor counsels you regarding the serious decisions you make in life. At a crucial time when he had to leave seminary, Saxon Jr. had no mentor. Circumstances would lead his wife and him to move to Maryland.

When Saxon Jr.'s family moved to Maryland, there were four churches that he considered to serve at. All of the churches were in Baltimore. The churches were, The First Apostolic Church of Christ, New Psalmist Baptist Church, the Bethel AME Church, and the Pennsylvania Ave AME Zion church. At that time, Saxon Jr., was deeply inspired by the classical preachers. Saxon Jr. was inspired by the likes of Gardner C. Taylor, William A. Jones, and a host of other preachers who took the craft of preaching seriously. It was only natural that Saxon, Jr. would be drawn to Dr. Marshall Strickland and the Pennsylvania Avenue AME Zion Church. Dr. Marshall Strickland's preaching was impeccable. His preaching represented the magnificent marriage between theology and poetry. He was very detailed in his exegetical skill, and brought dignity back to the preaching of the word. Saxon Jr. always enjoyed listening to him, and saw him as a good example and mentor in preaching. Dr. Strickland took an interest in

Saxon Jr., and gave him good pointers on the craft. Other than Saxon Jr.'s father, Marshall Strickland has had the greatest impact on Saxon, Jr.'s preaching.

During this tenure at the Pennsylvania Avenue AME Zion Church, Saxon, Jr. was enrolled at the Howard University School of Divinity. He was at a great church, and now he would be attending a great school. He arrived on campus during the time of Dean Lawrence Jones. Dr. Lawrence Jones impressed Saxon Jr. as the type of man who easily knew how to make the transition from the practical to the profound. To Saxon, Jr., he was a great man. His assistant Dean was Dr. Clarence Newsome. Saxon Jr. was most impressed by the fact that when he arrived at Howard, the brothers and the sisters really made him feel like he was a part of a family. At Howard, Saxon Jr. would learn more than book knowledge. He would feel a sense of belonging that would inspire him to do great things for his community in general and the church in particular. It was at this place where he would both be forced to deal with the hard theological questions and desire to know more and more about African American contributions to the world of theology. It would also be the place where his appetite for African history would be wetted. Upon completion of his degree his pastoral stride would begin.

### The Ministry

What shall we say about the mentoring of preachers that is going on in the pulpit? To what extent do Sr. Pastor's impact ministers which are new to the ministry? What nurturing is going on inside the pulpit? What is the end result of adequate nurturing? What is the end result of a non-nurturing environment? The question is extremely relevant, for the answer to the questions will determine how far the neophyte pastor will go in his or her ministerial stride. It is certainly noted that the age in which we live is characterized by celebrity. We have pop judges, pop psychologist, pop medical Doctors and of course pop preachers. The problem with celebrity in

the pulpit is not only that emphasis is taken off the real star (Jesus), but that it takes attention off those who are trying to find their way in a calling that is not always clear. In other words, many pastors are so lost in a celebrity status that they push out preachers that are ill prepared to do ministry. Becoming an enigma in their own eyes, they have no time to shepherd the sheep that are right in the pulpit with them. That is the common thread that runs through this spiritual biography. At the age of forty-five, the author looks back over the ministry and realizes that what he needed most was an altruistic mentor. Indeed the author traveled through some deep dark valleys, perilous pitfalls, and some craggy cliffs all by himself because there was no committed mentor. There have been bumps and bruises, many scars and scrapes. However in the sovereignty of the almighty, these things must happen in order that the wounded would in fact become the healer. This is the spirit through which the bio is written. The sensitivity of each sentence reflects the seriousness and importance of having a mentor in this area.

There are at least three deceptions that every neophyte pastor will go through in the infancy of his or her ministry. On the one hand the neophyte pastor will be confronted with the deception of celebrity. In the movie Malcolm X , Elijah Muhammad gives brother Malcolm the awesome responsibility of being his national spokesman. He further warns him to “watch out for them camera”. This warning is very real. The motivation for a man or a woman to become a pastor could be to fulfill certain unmet ego needs that one desires to have satiated. When this happens the pulpit becomes to the pastor what the catwalk becomes for the model. The pulpit becomes a venue which brings attention exclusively to the man or woman in the pulpit. Eventually he or she becomes victimized by the delusion of a pseudo enigma. The neophyte pastor must not only deal with the deception of celebrity, but he or she must also deal with the deception of authority.

Many times neophyte pastors enter into the pastoral relationship as a Pharisee. They are stringent as it relates to the law, and authoritative in exacting it upon the people. The idea is that the pastor believes that he or she is the end all to end all. The only problem here is that the neophyte pastor fails to realize that all churches are congregational. Some stop at the level of being an individual autonomous congregation and others allow Episcopal leadership to be birthed from a congregational polity. However, the power base in all churches is in the local congregation. That simply means that the relationship cannot be monolithic, but that the relationship has to be dialogical. The movement of ministry is a joint effort with joint ideas. Finally the new pastor must deal with the deception of security. The author once recalls sitting in the office with a pastor. His word to another visiting pastor was, "I have been in this thing for a long time. I have discovered that if you are going to be a pastor, you have to make sure that you have money and a place to rest your head away from the church".

At some level all ministry is itinerate. We move, and someone will take our place. There are many pastoral horror stories of churches who have locked out ministers, and Episcopates who have not operated out of Godly judgment but political savvy. Easily one can be deceived into thinking that one will be at the appointment until Jesus comes back, but in the words of the song,..."it ain't necessarily so". A good mentor can help the new pastor through these destructive deceptions. The point is that every neophyte pastor needs a mentor. That is the running theme of this whole biography. The analysis of ministry is examined in light of its necessity, and it looks at the pitfalls of not having one. This is the author's experience, and it is through this experience that the author seeks to help those who are on Carouses Island as it relates to Pastoring. One could easily raise an argument regarding the impact of theological education on pastoring. Suffice it to say that there are some things that seminary education



cannot teach you. Saxon, Jr. begins by saying that he never wanted to be anything but a preacher. He never wanted to be a lawyer, or an entertainer, he never wanted to be in politics; he only felt a call to ministry. Again, at a young age, he was always playing church. He would be the pastor and his sisters would be the members. (When the offering plate went around there was always one member that gave the author trouble). Dr. William Augustus Jones noted that he believed God smiled on young aspirants when at a young age they played church. There is something that is sweet and innocent about that kind of play. On the other hand, Saxon Jr. always believed that God gets bothered when grownups, who are supposed to know better play church. That's when it's not so cute anymore. It cannot be emphasized enough that Saxon Jr. grew up admiring preachers. He never was a part of an entertainer's fan club, never looked up to athletes, and never wanted to be President of the United States. He just felt called to be a preacher. Now as the author has previously stated, his father had introduced him to a host of great authors and preachers. The author grew up listening to Gardner C Taylor, Alfred G. Dunston, William A Jones, A. Louis Patterson, Walter Scott Thomas, Winfield Showell, and the list goes on. In a very real sense, Saxon, Jr. was not possessed by a group of demons called legion, he was possessed by great preachers. The only setback to all of this was that while he was admiring the homiletical genius, the hermeneutical accuracy, and the exegetical skill of dynamic pulpiteers, he could never see the behind the scenes work of Pastoring. Even when he worked with one of the greatest pulpiteers in Zion Methodism, he was greatly spared the behind the scenes lessons of church administration. Blinded by the peerless and excelling oratory the Pastor, Saxon, Jr. did not see the more practical sides of pastoring. Once again it becomes significantly important for new ministers to find a mentor that will be holistic in their overall presentation of ministry. It is not just about the great preacher it is about the great pastor.

In any case life took another turn, as Saxon Jr. left a good job in Maryland (as did Mrs. Saxon, his wife) to accept an appointment in Alabama. It was a very rural church, on a dairy farm. In a sense Saxon, Jr. went from studying Reinhold Niebuhr to watching piglets run across the church lawn. The church was small, but it was a good appointment. Saxon Jr. always believed that the people of Alabama were good people to Pastor. From here, Saxon Jr. went to Ohio. Ohio was one of those appointments that people wanted to avoid. The congregation consisted of a large number of people who hated preachers. Many felt it was their called purpose to make a fool out of the preacher, and to consistently prove the preacher to be ineffective. They were accustomed to members meeting brawls, and private meetings away from the church. Many in that church were not concerned about a ministry to the poor and disenfranchised; they just wanted to be in charge. Saxon Jr. would have many sleepless nights at this appointment. There was no pastoral encouragement, no prayer partner; just painful, lonely nights. However, it was the third appointment which was the most heart wrenching. When he arrived at the appointment, the church was experiencing some financial trouble. There was a mortgage on the property, taxes on a parsonage that had not been paid, bill collectors were calling, and they had eleven salaries that they had to pay, eight of which were musicians. The previous pastor had been effective in changing the citywide reputation of the church. When Saxon Jr. arrived at the appointment, this church had been known as the library. Even one of the local funeral directors said the church was dead. However God was moving through Saxon Jr. to change the atmosphere and spiritual climate of the church. Under the leadership of Saxon Jr. the Church established 3 new choirs. (A Men's choir, a youth choir, and a praise team choir). We started a feeding ministry, Boy Scouts, an additional service, and a narcotics anonymous group. We started a city wide television ministry as well. The preachers in Hackensack were indeed special. Saxon Jr. would often

confess that he had never met a finer group of men and women. They all made him feel like their little brother. In the beginning this promised to be a great appointment. However as it is with an iceberg, there was much that was lurking beneath the surface.

While the congregation was filled with beautiful people, there was a segment of the congregation that was resistant. There were some who were rather apprehensive about trying new ideas, and new ways of thinking. It had always been a part of Saxon Jr.'s belief that the past should not trap you, but that the past should push you. Saxon Jr. never believed that you should forget your past, but believed that your past should not confine you. Such was the case with this segment of the congregation. They seemed to be resistant to fresh ideas of ministry and outreach. They seemed to be resistant to a fresh look at outdated methodologies. Many seemed to see the church as a club filled with family members as opposed to an institution that is called to minister to all people from all walks of life. They were closed minded as it related to worship. They were close minded as it related to outreach ministry. They were close minded as it related to the ministry of the word. It is one thing to be closed minded and thriving, but this congregation was close minded and dying.

The officers were very territorial. They began to feel like they owned certain parts of the ministry. They felt this way to the exclusion of others who wanted to participate in ministry. It was almost as though certain members were stuck in a time warp. Anything that was new, anything that was different was a threat to them. They were not only resistant to change at the deepest levels, they could not see beyond their own stagnation. They were boxed in by the misery of their own condition. With the assistance of the Pastor the congregation established a mission statement and a vision statement. However many were reluctant to envision a vision statement which went beyond routine and ordinary membership. Up to this point the mission was

the maintenance of the status quo. When the aspirations of a sincere Pastor collide with the hard hearts of a rebellious crowd, church dysfunction is bound to occur. A group in the congregation got a hold of the preacher's steward and convinced him to write a letter to the Bishop. The accusations in the letter were that Saxon, Jr. was hard to work with. All of the time that Saxon Jr. was at the church he would tell the membership that he had an open door policy. Whatever they wanted to talk about he would tell them to just drop by the office. Holding up the facade of a plastic concern for church unity, this accusation masqueraded the antagonistic anger and the demonic desire to control the membership, taking it in a direction contrary to the work and will of God.

Saxon, Jr. certainly was not hard to work with when he sat by the bedside of their dying loved ones. He certainly was not hard to work with when he visited them in the hospital. Saxon Jr. was not hard to get along with when he helped them through our ministry of kindness. Therefore, their perception of him was lie number one. Lie number two stated that the church was falling apart because of Saxon Jr. This lie almost made him insane with anger. Saxon Jr. thought about the sleepless nights he went through worrying about the flock, and how he would go up to the church every night to just look at our TV ministry making sure every "i" was dotted and every "t" crossed. Saxon Jr. thought about how much money he poured out in the church helping pay their assessment, as they couldn't even pay all of it. Saxon Jr. thought about how he and Mrs. Saxon would stay up until 11:00 P.M. shopping for the feeding ministry and how he and Mrs. Saxon gave all of their time, talent and tenth in this church while many would prefer to sit back on their laurels and do nothing. While others gave very little to the church hoping that a fireworks display would be given over the miniscule time, talent, and tenth that they would give, this accusation would cut deep. Even the most untrained lay person knows that a failing church is

not always the fault of the pastor. Is God to be blamed because the children of Israel were a stiff necked people? Was Moses at fault when the children of Israel were down in the camp worshipping idols? While in the beginning this accusation enraged Saxon, Jr., he eventually found security and pride in this lie. If it were true, it is also true that some churches needed to be torn up. When Jesus went into the temple and kicked over money tables, it represented a preacher tearing up a church that needed to be torn up. Evidently someone ran and told because in the text it says that the temple officials came running out asking Jesus who gave him the authority to do what he did. Some churches need to be torn up, and some ministries need to be disrupted. It is the belief of Saxon Jr. that if a church is content with injuring the district and the annual conference by arrogantly refusing to pay the assessment, thus creating hardship for other churches, it may be that said church needs a pastor that will disrupt as a pre-requisite for creativity. (in a sense prompting a ecclesiastical do-over). If a church refuses to minister to and accept those who are not a part of their cliques and clubs, because this behavior is poisonous to the ministry, a do over may be in order.

The third lie that was told on Saxon Jr. was actually the truth. Some said that Saxon, Jr. was too apostolic in his preaching style. By being too apostolic in his preaching, Saxon Jr. gathered that what some were talking about was the noise level during church service. Some were accustomed to lifeless lectures. Some were accustomed to pastors lulling them to sleep. Some were accustomed to sermons that were ineffectual, and sermons which did not motivate or move them to bring about transformation in their life. That particular crowd could not celebrate the sermon. They could not rejoice over the fact that the proclaimed words did not belong to the Pastor but belonged to the Lord Himself. Saxon Jr. was too apostolic!! Some weren't use to the laying on of hands. Some were not accustomed to speaking in tongues. Some had no experience

of the holy dance. Saxon, Jr. was just too apostolic. Some became nervous when people would throw their head back and shout to the glory of God. Some would look cross-eyed at someone if they lifted up holy hands to the Almighty. Saxon Jr. was just too apostolic.

One afternoon Saxon Jr. received a call from his preacher's steward. He was the one who took Saxon Jr. out to visit the sick and the shut in. He was the one who took Saxon Jr. Out to eat every week. He was the one who Saxon Jr.'s son uses to get coffee for every Sunday. He was the one that Saxon Jr. introduced his Father to. With his dapper attitude, his Harlem walk, and his deep baritone voice, Saxon Jr. had much admiration for him. However this was the one that would send the letter to the Bishop. When the letter reached the Bishop, Saxon Jr. was told that at the next checkup meeting he had to meet with him. When he met with him, The Bishop told Jr. that he needed to get it together or he would have to make some decisions. The six months that followed that meeting was a living hell.

Each day was filled with stress coming from the uncertainty of weather at the end of the conference year Saxon, Jr. and his family was going to have a place to live. When the conference was in session, the Bishop stated that there were some issues at the church. Anything could have been read into his statement. People could have assumed that he was involved in stealing. People could have assumed that he was in an adulterous affair. The Bishop finally came unannounced to the church that Saxon, Jr. pastored. Everyone in the church knew that he was coming but Saxon Jr. After a slamming worship experience, the Bishop told Saxon Jr. to cancel whatever meeting he was having after church. He then stood Saxon Jr. up and allowed each member basically to tell what they didn't like about Saxon Jr. The Bishop allowed the members of the church to hurl their complaints against him. Saxon Jr. could not utter a word until they were all done. It was a good thing that Saxon, Jr. sent his children over to grand mom's house that weekend. However

Mrs. Saxon was there. After the meeting, the Bishop met him in the office and told him that he was too militaristic like his Dad (who was a chaplain in the army). Saxon Jr. felt that perhaps he could not appreciate the fact that a young preacher had convictions and backbone. On that Tuesday, the pastoral appointment was lifted. Saxon Jr., and his family had nowhere to go.

Packing up the house was one of the most painful experiences in his life. When the house was finished, before he walked through the door the tears began to fall. Saxon Jr. would never forget looking over his shoulder leaving a parsonage over doing what he perceived to be the right thing. Saxon, Jr. and the Mrs. travelled through the night leaving a trail of tears behind them. They found a place, by a beautiful still lake, and even as they were sleeping on the floor (because we had not brought down our furniture) they were still stunned by the blow. When the Saxon family went back to get their belongings, one of the members called the police on them. They surrounded the house like Rev. and Mrs. Saxon were Bonnie and Clyde. The trustee didn't realize that the Bishop gave the family until the end of August to move out. Saxon, Jr. was so disgusted that he contemplated leaving that night. The Saxon's landed in Georgia. The damage that was done to Saxon, Jr. almost caused Saxon, Jr. to leave the church and to leave God. Saxon, Jr.'s life was in a downward spiral. He cut himself off from God, from his wife and from his children. God had to take him behind the barn to help him get over the pain. When he began to pull himself together, he asked the Bishop of the area if He could transfer him to the Georgia conference. The Bishop refused. He said because Saxon, Jr. missed the conference roll call hosted every year for pastor's to continue pastoring at an Annual Conference, he would not do it. In time, the Georgia annual conference would receive a new Bishop, who took an interest in the wounded pastor. He would bring him back into the A.M.E. Zion church, namely the Georgia

conference. At this point, Saxon Jr. is preaching and teaching and embarking upon the second saga of a promising ministry.

### Context

The essential purpose of this paper is to examine a contextualization of contemporary ministry. However at the outset we discover that there is a connection between our current understanding of ministry, and its historical context. In other words context is not just a contemporary phenomenon, it is a historical reality. Having said that, it is notable that the historical context of the Shaw temple A.M.E.Zion Church is embedded in Georgia's dark history of prejudice and discrimination. At the outset it should be noted that what we call Georgia was the end result of the chicanery, the dishonesty, and the trickery of treaties which robbed the Cherokee natives of their land. The end result was a government edict which pushed the Cherokee off their land and forced them to move further west. The movement of the native Cherokee represented the oppressive imperialism of colonization which would rear its ugly head again with the treatment of African slaves.

When European settlers were unwilling to do land labor, they participated in the African slave trade. This would be quite interesting seeing that Georgia was characterized as a great meeting place for religious fervor. Nevertheless, it is historically noted that George Whitefield a major player in the Methodist movement recommended slavery for the development of Georgia land. While free blacks were not allowed to associate with enslaved blacks, it was permissible for all blacks to attend worship on Sunday. Church in a Eurocentric context was totally irrelevant to the black population because the theology was infected with the racism of the time.

Even when the perspective A.M.E., and A.M.E. Zion Church broke away from European Methodism, they still had to be monitored by European preachers to make sure they were not



breaking the Georgia law of doing or saying something that would bring about insurrection. This reality has been passed down throughout the generations of churches in the Smyrna area as with the exception of a few, there is not a clear and concise articulation of liberation theology.

One of the population dynamics that has not changed is the fact that in Smyrna the African American community makes up the second largest racial group. The difference is that during the 1800's blacks were not able to leverage their numbers to build coalition to impact the politics of their community, which could possibly lead to a change in their sociological condition. Today while the population of Smyrna is 53% white and 27% black, the political makeup of Smyrna is predominately republican. During the 2008 election for the most part they supported McCain. It is the opinion of the author that the body politic is connected with education, employment, and the religious make up. 40% of all Smyrnians have bachelor's degrees, and most of those degrees are from state schools.

Most professional Smyrnians go into the computer specialist field, and the statistics show that most Smyrnians are southern Baptist. All of this represents extra church dynamics which affect inner church realities.

The Shaw Temple church identifies with that movement in history where African Americans liberated themselves from predominately European churches due to racial discrimination. The white Methodist connections refused to license and ordain African American preachers so they established their own connection. Historically the Shaw Temple church is the product of forty-eight pastors who were effective in administrative responsibility, and pulling the church into the realities social significance. The church has moved to three different locations, each location being better than the next. Currently the church falls in line with the contemporary dynamic of being predominately female, however it does have a fairly large

number of males. The church is equipped with relevant ministries. As the membership is for the most part upper middle class, the ministries are in the area of education and mission work. The church is very much involved in the community. One interesting note is seen in the fact that the articulation of the churches history is done from a pulpit perspective. The articulation is not a grass roots understanding of church growth and development, but an understanding from a pastoral perspective. In articulating the history of the church we discover that what is most significant is who pastored the church.

Worship at Shaw Temple is charismatic. In other words the worship is reflective of the guttural worship of Pentecostalism. Bible study is well attended. Financially the church operates out of a connectional context. This means that while the church has the responsibility of taking care of itself, the church also has financial responsibilities to a district and to an annual conference. A percentage of the offerings have to be given to support the connection. Members not only tithe, but they pay general claims as well. The nature of the polity and structure of the church has caused this author to wrestle with certain connectional dynamics

On the one hand the pastoral appointment process is based on relationship. The appointment of pastors to major appointments is dependent upon the relationship that the pastor has or has had to the Episcopate. In many situations, the appointment process usually has to do with how well the pastor is acquainted with the Bishop. While this author believes that it is significantly important for the Episcopate and the pastor to have a relationship, the reality is that if there is a flimsy or no relationship with the prelate, then there will be a flimsy or no pastoral appointment. Many pastors have a skimpy relationship with the Episcopate because they are not only intimidated by his demeanor, but they are intimidated by the politics of the connection. At any rate the burden of being proactive rest squarely in the hands of the would be pastor. It

becomes his or her responsibility to make the bishop aware of who they are. While the author believes that the church should be as professional as confessional, no pastorate is worth losing ones dignity and self-respect.

The other connectional issue is the extent to which a pastorate is maintained based on the relationship with the Episcopate. The nature of the Episcopal relationship permeates the tenure of ones pastorate. If the relationship with the Episcopate falls out, then the pastoral appointment is in jeopardy. The author has seen many pastoral appointments snatched away simply because of a relationship fallout. A Pastor can have a superb relationship with the congregation and can also be successful in doing relevant ministry. However the backlash of Episcopal fallout is always a lifted appointment. On the other hand, it is certainly possible for an individual to have a beautiful relationship with a Bishop and a stressful relationship with the membership. If the bottom line is affected, the Episcopate has to make decisions based on the survival of the district conference and general conference.

Perhaps this is a roundabout way of suggesting that the understanding of leadership needs to be re-invented. Even in our ecclesiology there is room for the examination of a transformative leadership approach.

One of the other issues that the author struggles with has to do with pastors that are in crisis. Many issues put pastors in crisis. Some crisis is of their own making while some crisis is not of their own making. It would seem that when a pastor confronts a senior pastor with a pastoral crisis, the senior pastor may not be gifted in pastoral care and may end up damaging the esteem and the potential of the pastor in crisis. Many pastors are so immersed in pursuing their own interest that they cannot see the needs of pastors in crisis. The author is grateful for finding a big brother in ministry, Namely Pastor George Crenshaw. As the author has been in search of

an adequate coach and mentor, Crenshaw has adequately filled that role, nurturing and developing his raw talent and the gifts that God has invested in him.

At any rate, one can easily note that the context for ministry in an A.M.E Zion setting is far beyond the local congregation. Methodist context has to do with the local, the district, the annual conference, and the general conference situation. As the authors over all analysis and examination of Methodist ministry will go beyond the local context, the overall emphasis will always be on the extent to which the connectional approach to ministry will impact ministers in a positive way. The author at some point seeks to look at the balance between connectional demands and pastoral development. This contextual analysis has honed a desire to truly look at connectional pastoral development. As seminary prepares us for theological reflection, what are the practical tools needed to help pastors become the best that they can be? What are the tools necessary to help pastors survive the connectional ministry? The author looks forward to gaining insight on this odyssey.

### Synergy

One could easily question whether the methodological approach of the phase one process should begin with the spiritual autobiographical sketch. The reason being is that our spirituality is the product of our context. To suggest that spirituality precedes context is to suggest that spirituality is a process that occurs as something from nothing. Whoever we are and whatever be our spiritual understanding of God and self, it is the result of context. What an individual comes out of helps shape who they are. It should also be made clear that an individual can suffer from what is called a delusional context. Based on bad information, and a need to survive in a given situation, an individual can believe that they are a part of an imaginary context that is not real. The problem here is that when conflict arises in given circumstances and situations, the

individual is forced to go on a journey in search of the “real context”. In a sense, this is where the author’s journey begins. Mr. Saxon’s journey begins with the painful discovery of a false context, yet with the joyful awareness of a “True Context”. The spiritual autobiographical account (which evolves from his Christian context} develops an understanding of identity and a purpose of calling.

It is very interesting to note that an understanding of identity and purpose do not always occur when one enters pastoral ministry. Often the greatest understanding of identity and purpose occurs after an individual has gone through significant pastoral experiences. After fifteen years of pastoral ministry, the author is just beginning to understand his true context, which in essence gives birth to his true understanding of his identity and the purpose of his calling. As a foot note to all of this, it ought to also be suggested that it is essential that we distinguish an institutional context from a spiritual context. An individual can be born into an institutional context but can be birthed from a different spiritual context. There is a big difference between a spiritual institution and an institution that is spiritual. Fifteen years of pastoral ministry has not only helped the author to understand what he was essentially called to do, but has also helped him to distinguish the false context from the true context.

Saxon Jr. grew up A.M.E. Zion, but was never really a part of the A.M.E. Zion Church. Saxon Jr. pastored in the A.M.E. Zion connection for fifteen years but did not grow up in the A.M.E. Zion connection. Saxon Jr. became aware of the history and polity of Zion Methodism six years before his maiden appointment. It was under the leadership of Bishop Marshall Strickland that Saxon Jr. was instructed to study the law of the church and to study the word of God. Bishop Strickland would always say that, “as a pastor/preacher you have moved from the general practitioner to the specialist”. The fact is that in the infancy stages of Saxon Jr.’s.

Pastoral ministry, he began to feel the pull of the conflict between being born into an institutional context, yet identifying with a different spiritual context. The conflict would manifest itself in the area of practical ministry. Saxon Jr.'s roots in the AME Zion Church go back generations. His family comes out of the great Philadelphia Baltimore conference. His family came out of the Small Memorial Church in York P.a. However as the son of a military chaplain, Saxon Jr.'s spiritual context is consistent of an interdenominational and apostolic approach to ministry.

It is from this context that Saxon Jr. understanding of ministry began to be shaped into the idea that while piety and structure are important, nothing is as important as the essential themes of ministry, that being salvation, deliverance and liberation. This contextual conflict occurred because most of the churches that Saxon Jr. has pastored have been steeped in the traditions of the local context, the polity of the district context and the structure of the annual conference context. It was the local dissatisfaction with more charismatic styles of ministry that caused the appointment to be lifted from Saxon Jr. Although he was appointed by the godly judgment of the Bishop, when a pharaoh who knew not Joseph came to power, the local congregation deemed that this noisy charismatic preacher that had the audacity to speak in tongues, operate out of five fold ministry, pray in the spirit, and bust out the anointing oil, was not Methodist enough. At this point it is important to note that all appointing power in the A.M.E. Zion Church is in the hands of the Episcopate. Many denominations where the polity is more congregational don't understand the nature of this power which is given to one single individual. One single individual is not only responsible for what type of church the fledgling pastor receives, but that single individual is also responsible for determining how long the new pastor will stay at said appointment.

In spite of the fear that accompanies the call from the Episcopate to assume a pulpit, the new prospect dares not turn down the offer; for fear that he or she could be blacklisted and never called again. The young neophyte pastor can either be placed in a good appointment or a more challenging appointment. If he or she is placed inside of a more challenging appointment, then he or she will have to deal with the baggage of Pastoral predecessors. If the contextual understanding of ministry is a mismatch between congregation and Pastor, and if that mismatch affects the connectional bottom line, then the appointment can be lifted from the Pastor. It is one thing to have an appointment lifted from a pastor it is quite another to have it lifted and to not have another appointment given. When this happens the Pastor loses his or her housing, he or she loses their income, often the spouse of the pastor loses their income because the family must relocate, and relationships are ripped apart as a degree in theological education is limited in the world outside of pastoral ministry.

The uniqueness of Saxon Jr.'s spiritual context and the nature of Saxon Jr.'s Pastoral experience converged to develop an understanding of his essential calling of being a mentor and coach to Pastors in a connectional context. God has blessed many pastors to be astute enough to go straight from seminary to great appointments. There are some pastors who know how to make all of the right decisions to accomplish their goals. They know how to easily move from theological schooling to the silk stocking appointment. However there are others who God has destined to be educated at the academy of Pastoral pain. Not all are blessed to attend the academy of Pastoral pain. God knows that while there are some who are great with negotiating and politicking to get what they want, some of these would never survive in the academy of Pastoral pain. The academy of Pastoral pain is the place where God puts a Pastor to experience all of the hurt that comes along with Pastoring, in order that the selfsame Pastor becomes a

helper of those who are going through what he or she has come out of. In a sense it is the development of Nouen's "Wounded Healer". Nouen writes, "Nobody escapes being wounded. We all are wounded people, whether physically, emotionally, mentally, or spiritually. The main question is not how we can hide our wounds so we don't have to be embarrassed, but *How can we put our woundedness in the service of others?* When our wounds cease to be a source of shame, and become a source of healing, we have become wounded healers"<sup>6</sup>.

He further writes, "Jesus is God's wounded healer: through his wounds we are healed. Jesus' suffering and death brought joy and life. His humiliation brought glory; his rejection brought a community of love. As followers of Jesus we can also allow our wounds to bring healing to others". The academy of pastoral pain teaches that true helpers need to show their scars. Hurt people tend to respect helpers who show their scars. In some scenarios the presentation of scars leads to the postulation of faith. Thomas believed when he saw the scars of Jesus. Wounded healers don't preach sermons just to excite the people or to be deemed the greatest preacher of all time. Wounded healers lift transcripts from the very nature of their experience, with the purpose of making the wounded limp towards their healing. Wounded healers are not so concerned with having the television camera placed on them so that they can be called the most popular preacher. For the wounded healer the spotlight is always on being a balm in Gilead.

It is the theological persuasion of Mr. Saxon that more Episcopal leaders need to go through the academy of Pastoral pain, and if they have graduated they need to show their scars as wounded healer. The criteria for the election of any Episcopate should not exclusively be what his or her level of education is. The criteria for the election of Episcopal leadership should not be

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<sup>6</sup> Henry Nouen, *The Road to Day Break* (New York: Double Day Publishing 1990) 87.



what church was pastored. The criteria for the election of Episcopal leadership should not be about powerful connections and contacts. The election of Episcopal leadership should be dependent upon the extent to which a Pastor is willing to be a wounded healer at an Episcopal level of ministry.

At any rate Saxon Jr. is convinced that it takes more than theological exercise to mentor and to support neophyte pastors. It takes more than homiletical genius to be a support base for pastors just starting out. The author is convinced of the necessity of applying true biblical principles to the practical applications of everyday life. In other words, necessity dictates that mentoring pastors have an adequate relationship with God through the study of his word and a good prayer life. When Saxon Jr. was going through the crisis of the last pastorate, he became very much the self-directed learner. Often crisis brings about self-directed learning. Pastors that are suffering want to know the way out. In the privacy of their own office they often go through a regiment or a curriculum which they feel will give them a better understanding of what's going on and where they are. This is often done away from the business of the pastorate. It is when no one is knocking on the office door, it is when no one is calling on the cell phone, and it is when the goodly pastor has completed his administrative task that he or she sits in the office chair and reads material which they feel will be beneficial to their ministry. This is where theological thinking is raw and at its best. I am convinced that this is the point where pastors are able to be effectively ministered to. Herein is one of the reasons why Saxon Jr. wants to publish.

The spiritual autobiography and the contextual analyses have caused Mr. Saxon to reflect upon another dynamic regarding the nature of his work and calling. The Pew Research and The Pulpit and Pew Research Group reveal the fact that not only is there a drastic decrease in seminary attendance, but that a large number of our congregants no longer see the need for

trained pastors and preachers. The logic is that many mega church pastors have never been to seminary so, “what’s the point”? Couple this with the fact that many seminarians complain of seminary being more about theological exercise rather than practical application, the entire deficiency creates a vacuum in our understanding of Christian church leadership and administration. While it is true that church administration is part of the curriculum of theological education it is a very small part. Given the grave condition of what is happening in some of our connectional churches, and among our connectional leadership Saxon Jr. feels led to impact the very nature of the connection through teaching and through publication.

With the very writing of the spiritual autobiographical sketch and the contextual paper, the purpose of Mr. Saxons calling became crystal clear. Pastoral sensitivity came to the forefront of that clarity. In connectional ministry Pastors are placed at the center of a three dimensional model of accountability. On the one hand, they are accountable to the local church. They have a responsibility of understanding where a congregation has been, where a congregation is at, and where a congregation is going. They have a responsibility of applying particular ministry models that are relevant to their given situation.

Furthermore, the pastor is accountable to the district conference. The district is the configuration of all the pastors within the geographical location of the annual conference. He or she is accountable to the Presiding Elder, who is also responsible for raising whatever monies are needed for the annual conference. The Presiding Elder is really the eyes of the Episcopal Leader in the annual conference. At the district level a Pastor is called to participate in helping other churches that may be struggling, helping with district assessments, providing the allowance for the Presiding Elder and other budgetary items. Finally the pastor is accountable to the Annual conference. What this means is that he is responsible for making sure that his general assessment

is paid, and that he participates in the overall development and success of that particular conference. The level of accountability is matched by the fact that a Pastor serves one year at a time.

It does not matter whether he or she has served at a given appointment for three to five years. Looming over his or her head is the reality that an appointment can be stripped from them at any given moment. There are certain stresses which come along with the three dimension approach to accountability. Saxon Jr. is convinced that it is these stressors which rob many Zion preachers of the joy of doing meaningful ministry. This is one of the main reasons why Mr. Saxon wants to write and study, “New Paradigms in Pastoral counseling; Shepherding the Shepherd”. There are many questions that Mr. Saxon wants to investigate. What does the pastor bring to the table other than connectional political savvy and diplomatic maneuvering? What psychological and emotional issues does he or she bring to the pastorate? What is the method that Episcopal leadership uses to work with what the neophyte pastor brings to the pastorate? What does the Episcopate bring to Episcopal leadership? What is in place for pastors who are in crisis? What is in place to provide pastors who are about to retire? This is just a sample of some of the leadership and counseling issues that Saxon Jr. wants to investigate. Saxon Jr. will look at the historical understanding of pastoral dynamics in connectional churches. It would seem that historically, Pastoral dynamics had to do with facing the challenges of being a Pastor amidst a racist system of oppression. The pressure was for the most part external.

Today, the challenges may be more internal. What were some of the other pressures that Pastors faced in earlier generations? If the internal issues have been around since the inception of the church why have we been so reluctant to deal with them? Saxon Jr. is interested in understanding the historical dynamics of praxis as it relates to Episcopal leadership. Given the

fact that John Wesley never wanted to be referred to as a Bishop because of cultural implication and the historical baggage which came along with the word, why does the title invoke fear and concern in the hearts of so many Pastors. There is psychological and emotional transference and transmittance when one merely hears the title. What role has Episcopal leadership played in crisis counseling as it relates to pastors who may have been mismatched with certain congregations? How have they dealt with restless Pastors in retirement? These are only a few of the questions that Saxon Jr, wants to investigate as it relates to a paradigmatic look at shepherding shepherds. The odyssey promises to be intense, invigorating and interesting. Mr. Saxon looks forward to the journey.

## **CHAPTER TWO:**

### **THE STATE OF THE ART IN THIS MINISTRY MODEL**

The researcher has probed and inquired about the nature of the Transformational Leadership model, several resources have been used in order to distinguish the relevancy of transformational Leadership from Transactional Leadership and Authoritarian leadership. The reading material is a mixture of leadership material and leadership from a theological perspective. It is through the combination of the two that the foundational idea of Episcopal Transformational leadership is developed.

*Theory and Practice of Leadership* by Roger Gill- This text is a fundamental yet theoretical text which looks at the basic models of leadership. It was helpful in making the comparative analysis between secular theoretical approaches to leadership and how they relate to historical Episcopal practices of church leadership. Much was drawn from the comparative analysis

*Transformational Leadership* by Kwame Gilbert-This text deals with the transformational leadership model from a pastoral point of view. As transformational leadership is definitive from a political or corporate perspective, Gilbert is effective in making the transition between understanding transformational leadership, and how it relates to pastoring. He is a pastor of eighteen years and has made the theoretical transition to the practical approach well. His interpretation of transformational leadership from a pastoral perspective was very helpful.

*Top Performance: How to Develop Excellence in Yourself and Others* by Zig Ziglar, Krish Dhanam, Bryan Flanagan, Jim Savage- This text deals with performance in leadership it is a fundamental yet practical analysis in developing leadership skills. The text deals with development not only of the best in the leader, but development of the best in those that are around you. As Episcopal leadership is responsible for selecting its support leadership and team, this text was very helpful in examining the ways in which leaders buttress their leadership by choosing the best team leaders. Transformational leadership is more than just the individual leader it is the leaders that are around the leader.

*Inspirational Presence: The Art of Transformational Leadership* by Jeff Evans – Another fundamental text that looks at the role of inspiration in leadership. At the root of Episcopal transformational leadership is inspiration. The text deals with a leadership model that is beyond motivational. It is a leadership model that begins from the inside out. The text is not written by a pastor but he has much to say about inspiration in leadership. This text was necessary because it shows ways in which Episcopal leadership can inspire local pastors in the midst of crisis.

*Improving Organizational Effectiveness Through Transformational Leadership* by Bernard M. Bass, Bruce J. Avolio,- This text gives a look at transformational leadership in its practical application to organizations the text deals with certain issues like delegation, teamwork, decision making, total quality management and corporate reorganization. This was a necessary text because Episcopal leadership is more than an organism, it is organization. The text breaks down the way in which transformational leadership impacts the entire organization. This text helped out quite a bit during the field experience.

*The Road to Day Break* by Henry Nouen- This text is a spiritual text. It has been useful in allowing leaders to be reflective. Nouen is a very contemplative writer. The text dealt with how he left ministry to become involved with the mentally ill. He deals with the many transitions he had to face in this new arena of profession. The text was helpful in that it was a good example of a minister being in a different context, dealing with different people in different ways. Episcopal leadership cannot be myopic and monolithic, but has to understand how to relate in familiar contexts, and unfamiliar contexts.

*Preaching and Teaching the Psalms* by James Luther Mays, Patrick D. Miller, Gene M. Tucker,-This text is an interpretative look at the 23 Psalms. The text helped to understand the nature of the shepherd in the shepherd/sheep relationship. It illuminated the idea that good transformational leaders are shepherds that care for the sheep. It was also a good guide for looking at how to relate this familiar text in a way that is digestible by those who may not be so familiar with it. The writers gave good practical insight from the 23 Psalm.

*Shepherd Looks at Psalm 23* by W. Phillip Keller- This text is an interpretation of the Psalm 23 by a shepherd. - This text is a commentary on the Psalm 23. The text looks at the Psalm 23 from the perspective of a shepherd. It was necessary to use this text in the foundational part of the paper. The author was able to bring some ideas out about the shepherded sheep relationship that could only come from one who are actually shepherds. Certain aspects of the shepherd sheep relationship are reflective in transformational leadership. This is how the book was helpful.

*The 23rd Psalm: Enjoying God's Best in the Midst of the storm* by Mitchell H. Warren- This text is a commentary that deals with leadership in the midst of crisis. This text was used to look at the valley and the shadow of death. It was used as a metaphor for the many crises that

pastor go through, and how it is significantly important for the shepherd to be visible and present during these delicate times. A comparative analysis was made as it relates to the shepherd and the sheep, and the transformational leader and the follower. The idea is that the leader must be at their best when the followers are confronted with crisis.

*Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible* by Timothy Laniak- This text looks at the biblical model of pastoral leadership in both Testaments. This text was helpful because it did not view pastoral leadership in one way. The reflection of the biblical narrative lifts up a plethora of different pastoral models. The text looks at the Moses model and then moves to the Joshua model. The text moves from the judge's model to the David model. In all the text reveals that there is no one set model for pastoral ministry. The text is also inclusive of New Testament models as well the central theme however was shepherding which related to the idea of transformation leader as shepherd.

*Principle Centered Leadership* by Stephen R. Covey- A practical approach to using principles in organizations which stress excellence. When Covey came off of his other work (7 Habits of Highly Effective People) he noted that once some of his readers began to break bad habits, they did not have principles or new habits to start towards a more rewarding life. This is why he wrote this text. The text is an attempt to bring principled centered leadership back into focus. This text was helpful in that it brought out the nature of transformational leadership, as well as Episcopal leadership as well *Sheep* by Susan Schoenian- A interpretative analysis of the 23 Psalm based on the actual habits of sheep. The text was good in that the comparison was easily made between the life of sheep and the life of followers. The text brought out the diversity that existed between followers and how the shepherd has to understand the sheep according to who the particular sheep are. The text illuminated the idea that shepherding is complex and has



to be able to relate to sheep as a fold of diversity. The transformational leadership model is reflective of this idea.

*Trusting the Shepherd* by Haddon Robinson-This text is a commentary which deals with the Psalm 23 symbolically looks at the relationship between leaders and followers. The transformational leadership model is a model that emphasizes the trust of the followers. The model stresses that not much work is done when there is little or no trust. The author lifts up different scenarios that are related to how the sheep trust the shepherd. This text was very helpful in helping to have a deeper understanding of the Psalm 23.

*How to Spot a Bad Leader* by Ronald Riggio- This text examines the less than positive traits of a bad leader. It teaches followers to recognize poor leadership. The text was helpful in by using the transformational leadership model, it brought out the traits of a poor leader. Followers make themselves vulnerable to leadership. Often they are naïve to what harmful leadership looks like. The text was effective in lifting up traits that demonstrate that a bad leader looks like.

*Pastoral Ministry* by Dag H. Mills- This was a practical text which dealt with strategies of pastoring churches. The text was helpful in demonstrating what delegated leadership looks like. The text deals with the priestly function of the laity, and how pastoring is not a solo act. The text was helpful in that it pushed the idea of Episcopal transformational leadership working in chorus with pastors and laity.

*What Pastors Wish Church Members Knew* by Denise George-A provocative text where pastors open up about some of the issues they wish their members could understand about pastoring. The text was significant because it struck at the root of pastoral ministry as it relates to

the pastor. Shepherds understand the sheep. The text represents pastors who feel like people just don't understand. The transformational leadership model is reflective of listening. It is reflective of understanding the struggles that your followers face on a day by day basis.

*Pastors in Transition: Why Clergy Leave Local Church Ministry* by Dean R. Hoge, Jacqueline E. Wenger,-A study on what causes pastors to walk away from ministry. The text is reflective of the growing yet unknown statistics of why so many pastors are walking away from ministry, in the text many suggest the stress that comes from leadership demands and congregation misunderstanding. The text was used to shed insight on the percentage of ministers walking away, and strategies of how to lower those numbers. The text points out that good leadership understands the nature of the pastoral crisis, and provides an ear that helps pastors through it.

*Reflections of a Wyoming Shepherd on the 23 Psalm* by Patricia McClaflin – An interpretative commentary dealing with the 23 Psalm. Once again this text provides a fresh look at the shepherd sheep relationship in the Psalm 23. It is a text from an actual shepherd. The author provided profound insight as it relates to the shepherd sheep relationship as this was a part of the biblical foundation the material helped look at the relationship between leader and follower

*I'm Lonely, Lord-- How Long?: Meditations on the Psalms* by Marva J. Dawn- Out of her own painful experience with loneliness and suffering, Marva Dawn has written this book of meditations on the Psalms. This text was used to examine the expressions of so many pastors in the pastorate. It deals with the matter of loneliness. The text was used to expose the dynamic of pastoral isolation in ministry particularly in connectional structures. As Episcopal leadership is

an apprentice institution, the text provoked the idea that leaders should lead understanding the familiarity of what it means to be lonely.

*Forerunner Commentary* by John W. Ritenbaugh- An online New Testament commentary this commentary was very helpful in that it was very practical in its exegesis. The interpretation of the New Testament text was very easy to understand and looked at the John narrative from a unique perspective.

*Aspects of Greek History 750?323bc: A Source-Based Approach* by Terry Buckley- Classical book that deals with Greek history and culture. The text was very helpful in illuminating the idea that ecclesia is not a title that was exclusively for the church. The text illuminates the idea that ecclesia were the ones in Greece who came out to handle the affairs of the city. The text also brings out that Episcopate is not something that is unique to church history. The author points out the secular role the Episcopate played in the Greco- Roman world. The text provided a good biblical foundation for understanding the shepherd sheep model;

*A Kingdom Is Not a Democracy* by Francisco I. Victa III, - This text looks at the traditional style of leadership and examines radical transformational ways of changing those models in church governance. The text was helpful in that it provided a challenge to consider radical models of leadership. The overall text was good in illuminating the more historical interpretations of leadership. This was helpful in the biblical foundation and was also helpful in the field experience as many Participants talked about a fresh look at Episcopal leadership and its contemporary relevance.

*Handbook of Leadership Theory and Practice* by Francisco I. Victa III, This text examines the diverse theoretical framework of leadership in organizations. As the previous work looked at new understandings of leadership, this text looked at the impact that the framework has

in organizations. This text looks at the practical ways in which the theoretical stretches to the practical.

*Nursing Leadership* by John Daly, Sandra Speedy, Debra Jackson- This text looks at transformational leadership in the nursing profession. This text looked at the extent to which transformational leadership was effective in other professions. While this was not a part of a pastoral approach some of the follower and leader dynamics were the same. The extent to which the leader adopted the transformational model proved to be very successful. The writer suggested that when the model was implemented, productivity increased. The book was helpful in that it was a clear demonstration of how the model was effective.

*What You Need to Know about Leadership* by Jeff Grout, Liz Fisher- A practical text which deals with leadership and its relevancy to vision casting, team work and understanding the nature of the mission. Episcopal leadership is about vision and dream casting. However vision or dream casting mean nothing if there is no team work. This is the understanding of the author. Once again the text pushes the idea of Episcopal transformational leadership that functions in chorus with pastors and laity.

*What Makes a Good Leader & How Might the Performance of Leaders Be Measured* by Torsten Mayer- An analysis of the traits which make up a good leader and how the good leader impacts the organization. As the thematic emphasis of the project deals with leadership that is transformational leadership, it was only fitting that the text be used for the question it asked. What is it that makes a good leader? Many texts are so theoretical that they fail to answer the simple question. This text was effective in looking at the positive traits of a transformer. It was also a text that highlighted accountability. The measurement of leader performance is necessary

in all organizations particularly the church. The text helped by giving fresh insight on how to look at the effectiveness of our leaders.

*Communication: The Key to: Effective Leadership* by Judith Ann Pauley-This text deals with communication in leadership and how it helps to develop organizational leadership. The author looks at the many ways of communicating the text was helpful in the foundational New Testament text. The good shepherd knows his sheep and they know his voice. This text was effective in illuminating the importance of communication in organizational development. In all transformational leadership communication with the follower helps develop the organization as a whole.

*Leadership and the Culture of Trust* by Gilbert W. Fairholm –This text looks at the role that trust plays in organizational leadership. It deals with the extent to which followers trust leadership. Once again this text pushes the significance of trust in leadership. It highlights the idea that the foundation of any relationship is trust, and organizational behavior is no different. The text brought out the idea that in Episcopal relationships with the pastor, trust is significantly important. The primary premise of the text was brought out in the field experience of this project. Participants cited trust as very important.

*The Leader of the Future 2: Visions, Strategies, and Practices for the New Era* by Frances Hesselbein, Marshall Goldsmith – This text deals with leadership in the 21 century. The book deals with non- profit leadership in the twenty-first century. As the church is moving in the direction of faith based initiatives, the text looks at leadership in non profit organizations. The text is bold enough to lift up new strategies to function in age old nonprofit institutions. The text was helpful in that it served as a model to compare church leadership with

*Practicing Leadership Principles and Applications* by Arthur Shriberg, David Shriberg-

This is another fundamental text that looks at the practices of leadership and the organizational dynamics that go along with it. The text was a part of a tapestry that examines leadership ideas from many different perspectives. It pushes the idea of again moving from theory to practice. The text also pushed the idea that there is no one set style for leadership but that certain leadership principles help the process.

*Blue Letter Bible "Gospel According to John"*- On line bible resource that is equipped with commentary, concordance and other bible resources. The text is tried and true as it relates to the interpretation of the John narrative. It is a source that provides many interpretations, and also is inclusive of the Greek understanding of the text. This text helped with the biblical foundational part.

*Bishop* by Bishop William Willimon- This text is an examination of the Episcopal Leadership of a Bishop of the United Methodist Church. It deals with the ways in which the Bishop revolutionizes the more traditional leadership with ways that bring health to the Alabama conference of the united Methodist church. The book was helpful in that it gave a close up understanding of the Bishops point of view as it relates to leadership. The text looked at ways that the Bishop felt he was being transformational. This text was very hard hitting as it relates some of the issues that the Episcopate faces in the management and the appointing of the conference.

*A Black Theology of Liberation* by James Cone- A classic text dealing with the themes of black liberation theology. This book reflects an examination of Christology, pneumatology, and theology. The text was helpful in the theological foundation section. It gave a good theological understanding of God according to the biblical narrative. The text provided an

adequate theological approach for God as transformational, Jesus as the manifestation of the transformational work, and the Holy Ghost as the sustainer of the transformational work. All of this was in light of a liberation understanding of scripture.

*Servant Leadership Models for Your Parish* by Dan R. Ebener- This text deals with the model of servant leadership in the church. The term servant leadership was coined in the early seventies. The text was helpful in that it looked at Episcopal transformational leadership from the perspective of servant leadership. The text illuminated the idea that our hierarchical understanding of leadership is misguided and that good leadership is not top down but bottom up. The text demonstrated that this is what transformational leadership is all about.

*Exploring Leadership: Individual, Organizational, and Societal Perspectives* by Richard Bolden, Beverley Hawkins, Jonathan Gosling, Scott Taylor. - The book describes the theories and models of leadership that have developed over time, and provides an analytical and multidisciplinary framework for discussion of leaders. The text was helpful in that it developed an understanding of different leadership approaches. These approaches were looked at alongside of Zion Methodist leadership. The text was effective in demonstrating how ideas of leadership evolved and how according to the given situation, some things remained and some fell away.

## CHAPTER THREE

### THEORETICAL FOUNDATIONS

#### Biblical Foundations

#### Psalms 23

1. The LORD is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures:  
he leadeth me beside the still waters. Rev. 7.17
3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for  
thou art with me; thy rod and thy staff they comfort me.

It is the hypothetical approach of the author that Episcopal transformational leadership impacts pastoral ministry in a positive way. The biblical foundation of the hypothetical approach is reflective in Psalms 23. Mays, Miller and Tucker suggest that the shepherd metaphor is a literary device which offers us something that is known, to help us know something else better. The shepherd metaphor says something that is literally not, so we can imagine better what it is. Furthermore Mays, Miller, and Tucker suggest that historically, the shepherd imagery was a frequent and common image of how a sovereign related to his people.<sup>7</sup> The imagery of the shepherd is more than the character traits of the leader; it is the transformational involvement of the leader with the followers. Keller points out that to merely mouth the first five words of the text suggest a special relationship between the maker and the made.<sup>8</sup> Warren suggests the significance of the literary positioning of the 23<sup>rd</sup> Psalm and how it is reflective of the life of

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<sup>7</sup> James Luther Mays, Patrick D. Miller, Gene M. Tucker, *Preaching and Teaching the Psalms* (Louisville: Westminster John Knox Press 2006), 120.

<sup>8</sup> W. Phillip Keller, *Shepherd Looks at Psalm 23* (Grand Rapids: Zondervan 2007) 17.



Christ. He notes that Psalms 22 is reflective of a soteriology which is prophetic in the sense of redemption coming from the suffering servant. He further notes that the Psalms 24 is reflective of an escotology which deals with Christ's immanent future reign. However Warren notes that the Psalms 23 is reflective of the current priestly and pastoral role of Jesus in our age. Indeed the imagery is reflective of the pastoral relationship between follower and leader.<sup>9</sup> Laniak attests to the level of intimacy between shepherd and sheep. Laniak notes that from verse four on, the Psalm moves from a general "he" to a personal "you"<sup>10</sup>. The structure of the relationship is established within the context of the first five words of the book. The transformational nature of the relationship is established by everything that follows. The shepherd is provider, protector, and guide, all of which are transformational traits.

The writer of the 23 Psalm notes the transformational nature of the shepherd's leadership. The shepherd is a provider. The writer confidently implies that because the Lord is his shepherd, he shall not want. In other words the shepherd has everything the sheep needs. The sheep has, green pastures, fresh brooks, restoration when the sheep gets weary, and a journey on the path of righteousness (or the right path) All of this is inclusive of the "I shall not want" statement. This is reflective of the positive impact of a transformational shepherd. The psalmist seems to have a level of familiarity and trust with God as a shepherd. He is well acquainted, and has experienced the provisional care of God as a shepherd. We discover here that the impact of a transformational leadership style brings about trust from the followers to the leader, a significantly important trait for transformational leadership. The followers (or the sheep) trust that the leader will provide to

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<sup>9</sup> Mitchell H. Warren, *The 23rd Psalm: Enjoying God's Best in the Midst of the Storm* (Shippensburg: Destiny Image Publishers Inc. 2011) Prologue.

<sup>10</sup> Timothy Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible* (Downs Grove: Intervarsity Press 2006) 111.

the point that they will lack nothing. The shepherd demonstrates transformational leadership by leading the sheep to the place of feeding. (Green pastures and still waters). The idea here is that the shepherd is transformational to the point that when the sheep are hungry, the shepherd knows where to lead them for food. In other words, there is no wandering in the wilderness with growling stomachs. The sheep are taken to the place of sustenance and satisfaction.

The text illuminates the truth that Episcopal transformational leadership knows the feeding places. As the Episcopal transformational leader feeds, the followship lacks nothing. The pasture is made better, because the sheep are fed. In a transformational leadership interpretation of this passage, the feeding place has little to do with a connectional appointment. The feeding place is not so much a physiological reality. The feeding place is mystical. It is inner spiritual formation. When pastors arrive at moments when they are spiritually drained and can't go on, when pastors have poured out so much and no one pours in to them, when pastors deal with the family drama that comes along with itinerate ministry, the pasture is made pleasant when the Bishop knows how to lead the pastor to the feeding place. Crissman suggests that one of the responsibilities of the shepherd was to turn rocky barren and impoverished fields into rich green feed. It's not only a matter of the shepherd leading to the feeding place; it is a matter of the shepherd making sure that the sheep are eating the right thing.<sup>11</sup> The pasture is impacted in a positive way when the transformational leader knows where to feed, and knows what to feed. The traumatic experience of this author's last pastoral appointment left him spiritually starving for words of affirmation and encouragement.

The shepherd makes the sheep lie down in green pasture. Keller discusses the four conditions which make a sheep lie down in green pastures and Episcopal transformational

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<sup>11</sup> Beth M. Crissman, *Feeding and Leading of Shepherds: Learning to Relate as Sheep and Shepherd* (Graham: Plow Point Press 2005) 17-18.

leaders are always cognizant of these conditions. On the one hand, Keller points out that the sheep must be free from fear.<sup>12</sup> In Gills material & Riggio suggest that the exploitative acts of the pseudo- transformationalist causes a mistrust which brings about a sense of fear relating to a lack of support from leadership. Threats and promises are used to drive the followers into compliance.<sup>13</sup> Covey notes that Leaders tend to lean on coercive power when they are afraid they won't get compliance. It is the "big stick" approach.<sup>14</sup> On the other hand Keller talks about a sheep's inability to lie down in green pastures if a sheep has friction with other sheep. This is a part of the social behavior of sheep. In Psalm 23 the pasture is impacted in a positive way when the transformative leader fosters a flocking environment. Schoenian talks about the necessity for flocking in order for the shepherd to move the sheep.<sup>15</sup> Keller also points out the need for sheep to be free from parasites. Again Schoenian points out that sheep are victimized by a gastro intestinal parasite. The parasite comes because the poor sheep eat where they relieve themselves. Keller further notes that the sheep don't develop an adequate immune system until twelve months after they are born. This is the primary reason why shepherds keep the flock moving. In the 23<sup>rd</sup> psalm, the pasture is impacted in a positive way when the transformational leader cares enough about the spiritual health of the sheep to monitor what they are eating and where they are eating. The transformational leader cares enough to promote progress. Finally, Keller points out that sheep will not lie down in green pastures if they feel the need to find food. They must be free from hunger. The overall idea here is that (as Keller also points out) it is the responsibility of

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<sup>12</sup> Ibid.,86.

<sup>13</sup> Ibid.,86.

<sup>14</sup> Stephen R. Covey, *Principle Centered Leadership* (New York: Free Press 1991( Maitland;Xuolo publishers) 103.

<sup>15</sup> Susan Schoenian et al. "Sheep" <http://www.sheep101.info/index.html> [accessed January 21,2013]

the shepherd to make sure all of these deterrents are eliminated for the sake of a pleasant pasture. Episcopal transformational leadership begins with the tender loving care of the sheep of his or her Episcopal pasture. It is not about how the sheep serve the shepherd; it is about how the shepherd serves the sheep.

The Episcopal transformational leader is reflective of a shepherd that meets the fundamental hunger needs of the sheep. The beginning point of Episcopal transformational leadership asks, “What do the sheep stand in need of”. In the center of the Psalm 23 is a valley.

The scene shifts. The sheep have moved from green pastures and still waters to a barren valley. The author notes that there is a transition in the transformational leadership of the shepherd. The best of leadership cannot stop the journey through the valley of dark shadows. Robinson notes that when we think of a valley, we may imagine a pleasant lowland sweep bounded by sloping hillsides. But the valley that the psalmist had in mind was a chasm among the hills –a deep, abrupt, faintly lighted, ravine, with steep, jagged sides, and a narrow floor. The phrase valley of the shadow of death should be translated the valley of deep darkness.<sup>16</sup> Robinson also notes that in order for the shepherd to get to the better grazing, they must go through rough terrain. The pastoral journey takes the sheep through treacherous valleys filled with poisonous snakes and wolves. With death looming on the horizon the language of the psalms becomes more intimate. It is at this point that the psalmist stops talking about the shepherd and starts talking to the shepherd. The security of the sheep is reflective of what happens when Episcopal transformational leadership is present.

The text says that the sheep are not afraid. There is an emphatic, “I will fear no evil”. The shepherd of Psalm 23 eliminates fear. A relationship of familiarity brings forth trust to the point

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<sup>16</sup> Haddon W. Robinson, *Trusting the Shepherd* ( Grand Rapids: Discovery House Publishers 2002) Kindle e-book.

that the sheep are not afraid. Episcopal transformational leadership builds on a trust that eliminates fear. Riggio points out that bad leadership not only creates an environment of fear, but controls and manipulate followers by fear. In his article entitled *Cutting Edge Leadership* Riggio writes, "Leaders sometimes use fear to try to get followers to toe the line, or as a motivational strategy ("if production doesn't pick up around here, people are going to lose their jobs"). Similar to threats, this strategy can often backfire. Fear can cause stress, and in extremes, reductions in performance and efficiency"<sup>17</sup> In Psalm 23, it is not the shepherd that brings fear in the valley. It is because of the presence of the shepherd that there is no fear. There is no intimidation or bullying of the sheep as the sheep pass through the valley. The sheep are confident in their ability to make it through the valley because the shepherd is there with them. Episcopal transformational leadership is not the cause of fear amidst the connection. Power is not the issue in the valley with the sheep. The central issue is being transformational enough to move the sheep on the journey through the valley without fear. What are pastoral valley experiences? Pastoral valley experiences take on the metaphorical characteristics of the valley in Psalms 23. They are dark places. They are places of uncertainty. They are places of isolation and places loneliness. Mills discusses the burdens of pastoral ministry. Mills notes that while ministry is a blessing there are certain aspects about ministry that cause it to be a burden. Mills talks about the wickedness of some congregants. Mills further notes that part of the burden of pastoring is being abandoned. He notes that there are times when the Pastor is left all alone. Mills further notes that the members can be quite disrespectful, and rebellious.<sup>18</sup> All of this is indicative of a pastor who is in a valley experience.

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<sup>17</sup> Ronald Riggio et al "How To Spot a Bad Leader" [http://www.psychologytoday.com/blog/cutting-edge-leadership/201302/top-How to Spot a Bad Leader](http://www.psychologytoday.com/blog/cutting-edge-leadership/201302/top-How-to-Spot-a-Bad-Leader) Published on May 23, 2009

<sup>18</sup> Dag H. Mills, *Pastoral Ministry* (Maitland: Xulon Press 2011) 6-9.

George notes that there are times when the Pastor feels depleted and spiritual dry.<sup>19</sup> The Pastor spends so much time pouring into others that he or she does not spend enough time being poured into. In connectional ministries, Pastors are required to collect a congregational financial assessment. The assessment is broken up into four parts, to be brought to what is called a checkup meeting. While the psychology behind having an assessment is legitimate, that does not remove the reality that many times members use this as a ploy to wedge a Pastor out of his or her appointment. In many connectional churches the assessment becomes the tool of manipulation. Many Pastors sit in annual conferences wondering whether or not they will come back to their appointment because of a congregation's refusal to pay the assessment. These are valley experiences. Valley experiences have the potential of internalizing themselves into the persona of the Pastor. The tension that comes from members meetings, the stress that comes from quarterly conferences, the ambiguous limbo that comes from annual conference, affects and impacts the persona of the Pastor. The impact is felt in the Pastor's family. The lack of patience with the children, the arguments with the spouse, issues of depression and self-identity all make the pastor a ticking time bomb in his or her own house. All of these are valley experiences. Hodge & Wenger suggest that there is another level of the stress factor. In connectional ministries the pastor is responsible to the congregation, the presiding elder (district), and the Bishop (conference). Hodge & Wenger suggest that amidst all of this, pastors don't feel comfortable talking to their leaders about some of the issues that they are dealing with. The level of stress builds up when there is no release valve.<sup>20</sup>

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<sup>19</sup> Denise George, *What Pastors Wish Church Members Knew* (Grand Rapids: Zondervan 2009) 33-34.

<sup>20</sup> Dean R. Hoge, Jacqueline E. Wenger, *Pastors In Transition: Why Clergy Leave Local Church Ministry* (Grand Rapids: Eerdmans Publishing 2005) 100.

In Psalms 23 the leadership of the shepherd is not reflective of a shepherd who slaughters the sheep in the valley. The shepherd is not reflective of one who brings injury to an already injurious environment. The pasture is made better when the shepherd walks with the sheep in the valley and the shadow of death. Episcopal transformational leadership is most effective when the transformational leader's presence brings comfort even in the darkest times. In the dark valley the sheep see two items. They see a rod and a staff.

McClaflin suggest that the rod was used to protect the sheep from predators and the staff was used to protect the sheep from itself. A rod was used to beat of the predator while the rook was used to keep the sheep from going of the deep end of a cliff.<sup>21</sup> The followers of Episcopal transformational leaders trust in a protection that comes from care. The transformational leader cares so much for the followers that he or she is willing to put their life on the line for the sheep. The text says that thy rod comforts me. Dawn reminds us that the rod was not a feather! She reminds us that the rod was a club used to beat off anything that threatened the sheep.<sup>22</sup> Episcopal transformational leadership carries an inner club to protect the sheep from anything that threatens the sheep from the outside. Episcopal transformational leadership is quite aware that there are trends of thought that are potentially dangerous to the flock of God. Episcopal transformational leadership stands ready to deal with the threat whether it is theological, philosophical, psychological, or sociological. The Episcopal transformational leader just doesn't carry the rod of protection, but knows how to use it. He or she is not like the hireling of the New

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<sup>21</sup> Patricia McClafin, *Reflections of a Wyoming Shepherd on the 23rd Psalm* (Bloomington: Authrorhouse 2009) 115.

<sup>22</sup> Marva J. Dawn, *I'm Lonely, Lord-- How Long?: Meditations on the Psalms* (Grand Rapids: Eerdman Publishing 1998) 235.

Testament who runs and hides when the threat comes. They are gifted in protecting the Episcopal flock that has been given to them.

Many times the Episcopal transformational leader is placed in a position where he or she must protect their pastoral flock from ornery members in the local church. There is a uniqueness of the pastoral Episcopate who takes a general interest in the ministry of the pastor. The interest is not limited to the economic bottom line of the connection, but the pastoral Bishop through dialogue and conversation takes an interest in the ministry of the local pastor. The Episcopal transformational leader makes sure that there is a current of power that flows from the Bishop to the Presiding Elder, to the local pastor, which is identified as a sanctified intolerance for that which is destructive of the church. Robinson points out how the shepherds of Israel used the rod as a hurling device to deal with distant threats.<sup>23</sup> The top of the rod was just as dangerous far away as it was up close. The Episcopal transformational leaders love and protection for the pastoral flock causes his intolerance for bullying (from the pulpit or the pew) to be felt in the most remote churches.

On the other hand the pasture is more at ease when the follower notes the shepherds staff or rook. The rook was a symbol associated with the ancient Egyptian god Osiris. Pharaohs carried such rooks to evoke the godlike nature of their rule, and also as symbolic that they shepherded or led their people. Ritenbaugh examines the way in which the shepherds used their rook or staff.<sup>24</sup> On the one hand they used it to drive the sheep together in intimate relationships. Ritenbaugh points out that during the lambing season, it is possible that one of the ewes can lose

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<sup>23</sup> Ibid,

<sup>24</sup> John W. Ritenbaugh, Forerunner Commentary (Accessed January 21, 2013) <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/14240/eVerseID/14240>



her lamb during the lambing season. The rook allows the shepherd to catch the lamb by the neck, and lead it to its mother. The idea here is unity and togetherness. In Psalm 23, the idea is that there is fear on behalf of the follower. It is a fear of being isolated, abandoned, and left alone. Yet the writer of the Psalm 23 is comforted when the writer looks at the rook. The sheep are comforted when they see the tool of connection. It is the rook in the shepherd's hand. It is as though the writer is saying, "I am comforted because he keeps me connected". Episcopal transformational leadership is most effective when it keeps the pastoral sheep connected with the shepherd, and with the other sheep

#### New Testament –John 10:1-17

1Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2But he that entereth in by the door is the shepherd of the sheep. 3To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8All that ever came before me are thieves and robbers: but the sheep did not hear them. 9I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11I am the good shepherd: the good shepherd giveth his life for the sheep. 12But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13The hireling fleeth, because he is an hireling, and careth not for the sheep. 14I am the good shepherd, and know my sheep, and am known of mine. 15As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17Therefore doth my Father love me, because I lay down my life, that I might take it again. 18No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

What is the New Testament precedence which poignantly pushes the thematic thrust of this project? The characterization of the shepherd is pushed further in the Johanne account of the New Testament Narrative. Within the scope of this passage and the context of this text we discover the results of leadership which is transformational. It is ironic that we use the word results, as Transformational Leadership is results oriented. At the outset it is necessary that we probe the matter regarding the historical roots of this word Episcopate and its relevance to shepherding. Theological discourse and ecclesiological explanations have been replete with the distinctions and differences between the Episcopate, and the Presbyter. Neither terms nor titles are unique to the church, but are actually terms borrowed from Greek and Hebrew culture. These terms existed as both technical and general terms before Christianity with often a range of meanings. “Episcopos” in ordinary Greek means overseer, watcher, or guardian. It is used for various organizational offices, and also for the guardian gods of a city. Its ordinary range of meaning would cover security guards on a ship, the officers of fair trading at a market, or the older woman who acts as chaperone over a young couple. What is watched over can be property, a person’s welfare, or their behavior. It is what is being protected which is significant. Buckley notes that after the defeat of Athens, the Episcopes functioned like trouble shooting commissioners who were sent to help the city states.<sup>25</sup> Victa points out that the Episcopes was the one who was not only the ship’s captain but the one who looked after the wealth upon the ship.<sup>26</sup> Theological scholarship of the 1800’s easily noted that the use of presbyter and Episcopes reflected the diversity that existed in the early church.

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<sup>25</sup> Terry Buckley, *Aspects of Greek History 750?323bc: A Source-Based Approach* ( New York: Routledge Publishing 2005) 268.

<sup>26</sup> Francisco I. Victa III, *A Kingdom Is Not a Democracy* (Maitland: Xuolon Publishers 2006) 78.

As we have looked at the historical origins of the Bishops coming from geek culture, the word Presbyter or Elder is connected with Jewish culture. Historically the elder was the leader of the synagogue referred to as an elder because of his age and his wisdom. Yet we discover that while the terms are different in their etymological origins, the words are similar in the definition of their purpose. In a Christocentric context we understand the purpose of the Bishop and the Elder is to pastor. That is our understanding of an Episcopates purpose and that is our understanding of an elders purpose (particularly in Methodism as historically one could not Pastor if one was not an elder). We discover that the two terms are embryonic terms in the womb of another significant term.....Pastor. The word Pastor is a Latin term that is translated as shepherd, and that is the model and imagery which Jesus works with regarding Transformational leadership. Jesus begins this passage by suggesting that he is the good shepherd. It is from this part of the text that we understand what it means to be a good shepherd. Jesus says that I am the good shepherd because I lay down my life for the sheep. Jesus notes that he is not only the good shepherd because he lays his life down for his sheep; he also says I am the good shepherd because I know my sheep and my sheep know me. The idea here is that good shepherds are sacrificial in their mission and that they are reciprocal in their relationships. This is the thematic emphasis of what constitutes a good shepherd. Norhia & Kurahna suggest that sacrificial leadership begins when the leader is willing to take serious risk.

Sacrificial leadership is accepting fate for the sake of purpose.<sup>27</sup> Good shepherds make sacrifices. Episcopal transformational leadership is sacrificial. The respected authority of Jesus would come from the holes in his hand which represented sacrifice made for everyone. Episcopal transformational leaders lay down their life. Jesus goes on to suggest that good leaders know

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<sup>27</sup> Nitin Nohria, Rakesh Khurana *Handbook of Leadership Theory and Practice* (Cambridge: Harvard Business School Publishing 2010) 352.

their followers and their followers know their leaders. They are engaged in a reciprocal relationship. They are engaged in a respectable communication process. Both shepherd and sheep are familiar to each other. John Daly, Sandra Speedy, Debra Jackson, and Marquis & Houston suggest that it is within the confines of relationship that transformational leadership is able to influence attitudes.<sup>28</sup> The good shepherd knows the sheep and the sheep know the shepherd. Grout & Fisher note that knowing your people is essential to motivating them, assessing and improving their performance, and in persuading them to follow where you lead.<sup>29</sup> Transformational leaders know their followers. What is the point of all of this? In the text, Jesus gives the positive results of the transformational shepherds in the pasture. To begin with Jesus (the chief Episcopal transformational leader) teaches that Episcopal transformational leadership brings the positive results of an intimate pastoral relationship. In the text this is characterized by the sheep knowing the shepherds voice, and the shepherd calling the sheep by name. The shepherd is connected to those which follow him or her. The nature of that connectedness is communication. Against the back drop of hirelings, thieves, and robbers, the followers have a special relationship with this transformational shepherd. As communication is essential for all serious relationships, the shepherd knows their name and the sheep know his or her voice. Mayer suggests that it does not matter how large or small the firm, effective communication is essential to organizational growth and development.<sup>30</sup> Pauley & Pauley suggest that communication is

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<sup>28</sup> John Daly, Sandra Speedy, Debra Jackson, *Nursing Leadership* ( Elsevier: Reed International Books 2007) Kindle e-book

<sup>29</sup> Jeff Grout, Liz Fisher *What You Need to Know about Leadership* ( Chichester: Capstone Publishing Ltd 2011) 92.

<sup>30</sup> Torsten Mayer, *What Makes a Good Leader & How Might the Performance of Leaders Be Measured* (Norderstedt: Druck and Bindung 2011) 3.

more than the articulation of words from a speech or talking one on one.<sup>31</sup> Pauley & Pauley notes that communication is making sure that the follower not only hears the words, but hears the mission.

The New Testament text proves and demonstrates that the intimate relationship which is buttressed by communication brings positive results. Thousands followed Jesus as he communicated the gospel through word and through deed. Mark 4:1 suggests to us that the crowd which followed him grew so large that he had to teach from a boat.<sup>32</sup> Mark 2: 5 notes that a man had to be hoisted up to the roof and had to be let down in the front of Jesus because the crowd was so large.<sup>33</sup> Luke 8:43-48 records that a woman had to stretch out to touch the hem of his garment because the crowd was so large.<sup>34</sup> The idea is that the ministry was made better, and the pasture was made broad because the chief transformational Episcopate (Peter refers to him as the Bishop of our soul) took the risk of being intimate enough to communicate the good news of the kingdom as the kingdom began to grow. As a footnote to all of this, one must remember that in the context of black Methodism, the communication of the gospel, (or what we call preaching) is essential to the health and growth of the church. As the Episcopal shepherd ministers the word to shepherds, he or she does such remembering that they too were not always Episcopates but were Pastor/shepherds at one time. The author of this document believes that the relationship between shepherd and chief connectional shepherd becomes profoundly beautiful when the

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<sup>31</sup> Judith Ann Pauley, Ph.D., Joseph F. Pauley *Communication: The Key to: Effective Leadership* (Milwaukee: Quality Press 2009) 7-8.

<sup>32</sup> Mark 4:1

<sup>33</sup> Mark 2:5

<sup>34</sup> Luke 8:43-48

Episcopal transformational leader is consistent with ministering a word of encouragement. We discover that the pasture is made better by way of an intimate relationship.

Secondly, we find that the pasture is made better by a familiar followship. Jesus said that the sheep are familiar with his voice and because they are familiar with his voice they follow him. The heart of this passage reminds this author of some advice a veteran pastor gave him. He said that, “a leader who does not have anyone following him is just taking a walk”. The synoptic narratives are reflective of a movement that started with just a few men following Jesus. This was not just a mere physiological following. This was a journey which would allow the self to be open to the pouring power of Jesus. Following meant trusting Jesus in the hearing, receiving and the practical application of the message. In Luke’s account 8:10-11, Peter, James and John left all to follow him.<sup>35</sup> Mathew 9:27 says that two blind men followed Jesus.<sup>36</sup> (Walking in the dark and looking for a blessing). Mathew 19:2 states that great multitudes followed him.<sup>37</sup> Mark 5:24 says that many people followed him and thronged or pressed upon him.<sup>38</sup> The followship was significant because the follower recognized that the leader had something to offer. There was trust in what the leader had to offer. Many who followed Jesus did not follow him for the sake of following a crowd who followed Jesus. Many who followed him did so because they heard of his reputation. He could heal, he could save, and he could deliver. To this day, Jesus still has millions of followers. And so we discover at this stage that the pasture is made better when the followship is bathed in trust and based in the reputation of the leader.

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<sup>35</sup> Luke 8:10-11

<sup>36</sup> Mathew 9:27

<sup>37</sup> Mathew 19:2

<sup>38</sup> Mark 5:24

Fairholm notes that leadership is about building trust cultures<sup>39</sup>. In the end it is the follower that becomes vulnerable to the one who is leading. It is a matter of trust. Leider notes that, “the greatest and wisest leaders are those who discover their calling. People tend to follow those leaders who have a core framework about leading, and who are willing to stand up for their beliefs”.<sup>40</sup> This is reflective of a trust issue. Historically trust has always played a major role in social mass movements. Shriberg notes that Gandhi had many followers because he was morally purposeful and that he had an ultimate concern for the liberation of his countrymen and women.

It was his concern and care for liberation that gained the trust of the people.<sup>41</sup> The personification of one who would lead the civil rights movement gained the trust of the people based on the articulate words backed by a fearless confidence that truth would prevail. Transformational leadership is a trust issue, and this is why King had such a massive following during the civil rights movement. When he was a part of the Nation of Islam, Malcolm X trusted the leadership of Elijah Muhammad to the point of being willing to give his life for his leader. The point that Jesus is pushing is that the heart of true followship is trust, and that the pasture of the Episcopal transformational leader is made better when this dynamic is featured in the followship.

The third result of sacrificial and reciprocal leadership is holistic salvation. Many would find the task of applying a soteriological approach to practical ministry difficult. The argument among many in the church at large is that theological discourse has not fully made its way into the more practical approaches of our ecclesiology. Like the rich man and Lazarus, there is a great

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<sup>39</sup>Gilbert W. Fairholm *Leadership and the Culture of Trust* ( Westport: Praeger Publishers) 13.

<sup>40</sup> Frances Hesselbein, Marshall Goldsmith, *The Leader of the Future 2: Visions, Strategies, and Practices for the New Era* ( San Francisco: Josey-Bass Books 2006) 290.

<sup>41</sup> Arthur Shriberg, David Shriberg, *Practicing Leadership Principles and Applications* (Hoboken: John Wiley & Sons 2011) 78.

divide between the two. Yet in the area of Episcopal transformational leadership there is a place for a fresh understanding of soteriology as it relates to connectional life. At the root of all soteriological discussion is the idea of rescue. In John 10:28, the word perish comes with the idea of destruction.<sup>42</sup> It connotes the notion of one who is being killed. This word possess the idea of one who has been sentenced to death. As the shepherd, Jesus states that the sheep will not perish. There is a sense that the shepherd not only has protective care over the sheep. But that he or she will battle to the end to save the sheep from the predators paw. As Jesus says that the sheep will not perish, at the same time he suggests that the sheep will be saved. In this portion of the passage there is this idea of salvation. At this point it is necessary to note that while pastors are not the originators of salvation, they are agents of the theological proclamation and practice of salvation. The business of the pastor is being a vehicle and an agent through which God can reach and rescue a dying and self-destructive world. The text really gives the impression that the sheep found themselves in a pasture that was destructive to them and needed to be rescued from that self-same pasture. Episcopal transformational leadership is so in tune with the sheep which have been appointed to a given pastorate, that the Episcopal transformational leader not only knows when to put them in, but knows when to get them out. The appointments are not political per say, but are done with the spiritual, mental and physical health of the pastor in mind.

Many Episcopates have rescued pastors from pastorates that have threatened the pastor's mental health. Episcopates have been transformational in the sense of not just putting a warm body in the pulpit, but have a deep concern and care for how the veteran or neophyte pastor is fairing. In one of the appointments given to this author, it was necessary for him to be moved to another church. This was the insight of the Episcopate. The idea was that the author needed to be

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<sup>42</sup> Blue Letter Bible "Gospel According to John" <http://www.blueletterbible.org/Bible.cfm?t>( accessed January 22,2013



taken out of a non-growth situation, (not growing because the congregation was growth challenged, and did not see those values in ministry) and placed in an environment where the author could flourish and become a major blessing to Zion Methodism. The whole idea of the Godly judgment of the Bishop is based upon the foundation that he or she knows when the pastor needs to be relieved and rescued from a bad situation. Jesus said that the sheep will not perish. There is a salvation theme at this level of leadership. There is a soteriological emphasis in the practical application of our ecclesiological thrust and its heart is the act of rescuing. The point of holistic salvation through the idea of rescue pushes the premise of Episcopal transformational leadership impacting the conference in a positive way further. John 10:28 notes that, “no one will be plucked out of the shepherd’s hand.”<sup>43</sup> The idea moves from rescue to security. It is clear that the itinerate ministry offers little security. The fact that a minister can be in one position today, and placed in another tomorrow offer little security within itself. It becomes essential that the connectional pastor saves his money and puts away for retirement because itinerate ministry is not as stable as the individual who can work forty-two years on a single Job. Pastors of the itinerancy live in houses that don’t belong to them, have the ones they pastor to pay them a salary so that they are able to pay their bills, and itinerate pastors have no guarantee of longevity in a particular church. With the possibility of disappointing someone in the local situation, itinerate pastors run the risk of being put out of a church, with no employment prospects in view( after all what does an Masters of divinity degree mean to the outside world?) The prospects look bleak when one looks at the retirement years. The text points out that Episcopal transformational leadership bring stability in the midst of so much instability.

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<sup>43</sup> John 10:28

Episcopal transformational leadership is quick to convey the idea, that while one can be moved from a church, a true follower of Jesus can never be plucked out of the Lord's hand. Perhaps one of the most difficult tasks of Episcopal leadership is presiding over Pastors and pastorates that are involved in dysfunctional relationships. The author of this project would imagine that it becomes more arduous as sometimes a dysfunctional congregation can be the cause of a good pastor leaving the given pastorate. To be placed in a position where a good Pastor is forced to leave or be removed is heart wrenching. It is indeed heart wrenching because it is difficult for the author of this project to believe that an Episcopates sets out with glee to remove pastors from churches. Unless it is a dire situation, the author of this project believes that most Episcopates would prefer for pastors to grow the connection by successfully planting churches or by effectively pastoring churches. The author of this project took great issue with William Williamson in his book *Bishop* and how he dealt with exiting poor performing pastors. Williams states that he and the conference council would pull the pastor into a closed meeting. They would then say to him or her, that we have done a factual study of your performance and it is poor. He further notes that he would tell the pastor that your performance is so poor that no other church wants you, and I challenge you to find a church that will have you as pastor.<sup>44</sup> The real and obvious question would be what is the standard for success and performance? What steps have been taken towards professional development, and equipping the pastor with the skills to bring about the desired results? This is the heart of transformational leadership.

The author of this project remembers a very difficult time in his second appointment. Officers lined up to destroy every opportunity for growth. It was just before the author was about to do a funeral that two officers stormed into the pastors study to tell the good Reverend off, and

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<sup>44</sup> William Willimon, *Bishop* (Nashville: Abingdon Press 2012) Kindle Electronic Edition Chapter One Location 847.

give them a piece of their mind. After they said some very painful things to the pastor and stormed out of the office, the pastor dropped his head and picked up the phone. He dialed the number to Bishop Marshall Strickland, the author's father in the ministry. Sniffling through the phone he told the Bishop that he was tired of dealing with people who didn't share the same values that he had in ministry. When the author of this project heard the Good Bishop laughing over the phone, the author was taken aback. The Bishop said, "Ed, you will do so much better when you realize that ministry isn't about you". He said, "You will go so much further when you understand that this stuff is not personal". He said, "All I hear you saying is that you have some devils down there, but greater is he that is in you than he that is in the world". His words breathed new life into my ministry. After talking to him I felt like I could slay Goliath. He didn't boot me out because of performance issues. He didn't make me feel bad about myself. He gave me a word of encouragement that brought a sense of stability in my ministry. Jesus notes that the heart of all transformational leadership is to bring a security which is so stable, that even while an individual can bounce from church to church; stability comes not in the number of churches that you have exited, but stability comes from the extent to which you trust that he has the whole world in his hands.

### Theological Foundations

Within the African American idiomatic theological dialect there is a bending towards an expression which is ultimately experiential. When hearing God talk, it is not unusual to hear black people go through a litany of deliverance narratives, only to move towards a theological summation by suggesting that God is good. This is primarily because for the most part the African interpretation and articulation of God is through the experience of God at the most

mundane level. This is not to suggest that African Americans cannot or do not articulate God in abstract ways, it only means that the transcendent God is understood in a contextual way which is relevant to the God-Talker. The interaction of the divine into the contextual experience of man is the foundation of theology. God is not just the abstract wholly other, he is the experientially known. God becomes more relevant as God is experienced. God becomes more real when trouble arises. God becomes more definitive when God is understood in the fiery sociological furnace of oppression. This is one of the reasons why it is the persuasion of the author that black theology predates its articulation in the halls of academia. Liberation theology may not have had a systematic, sophisticated voice before its articulation of suave and smart academicians. However whenever there was a voice which cried, “And before I be a slave I’ll be buried in my grave and go home to be at rest with my God”, black theology had been uttered. It is in this context that the theological foundation of this project is laid.

Episcopal transformational leadership is reflective of the transformational God of black liberation theology. In Black theology God is not an unmoved abstract being which is confined to the cathedrals of men. God does not exclusively dwell in the secret place of theological discourse and argumentation. God is not just the God of a privileged few, secluded to a certain group, in a certain income bracket. The nature of God is transformational. The hermeneutical principle of black theology according to Cone suggests that God participates in the liberation struggle of oppressed people.<sup>45</sup>

God is transformational in the sense of helping us to understand who God is away from irrelevant western theology, and helps us to see God as a freedom fighter and deliverer. We are impacted by Gods transformational leadership as we understand the transformational leadership

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<sup>45</sup> James H. Cone, *A Black Theology of Liberation* (Maryknoll: Orbis Books 2010) 38.

through the liberation narratives of the bible. Indeed the entire task of black theology is to help African Americans to become aware of who they are as oppose to what the world wants us to be. The nature of God in black theology is transformational in the sense that God identifies with the crisis and cries of blacks who are marginalized and oppressed. In Black theology God is Black. God does not become Black, God is Black. In this sense, the beneficial end has little to do with a utopian fantasy land that comes about immediately. The end is in the continual struggle to be free. The oppressed are benefited because they understand that there is God who is bigger than their enemy and who is a part of their struggle. This sets theological precedence for understanding the foundational theological assertion of this project. In black theology the transformational process occurs as God through revelation is understood as an oppressed persona. It is through the connection of this identity that black oppressed people can sagaciously say trouble don't last always. The persona of God in the biblical narratives of deliverance is a source of encouragement to those who are downtrodden. Moses is encouraged to go before Pharaoh for the Hebrews, Joshua is encouraged to only be strong when leading the Hebrews into the promise land, Gideon is called the mighty man of valor, Elijah is encouraged to prophetically get back on track, and in his inaugural address Jesus states his purpose to set the captives free.

All are impacted by the transformational leadership of God. The theological DNA is tracked in the very premise of this project. As God who is transformational in Gods leadership according to who God is in the liberation narratives of the bible, this represents an adequate example of what Episcopal transformational leadership should look like. As God understands the struggles of humanity, the Episcopal Transformational leader should be identified as one who intimately understands the nature of pastoral struggles. That means that the ethos of the Episcopal transformational leadership should evolve from the context of one who knows what its

like and understands where his or her followers are coming from. It is interesting that black theology opens with the premise that God Is Black. Once again Cone suggests that if Black theology does not originate here then God is a white racist. Cone points out the importance of God not just being known, but what is important is How God is known, which is in Gods blackness.<sup>46</sup> God is known where human beings suffer and are humiliated. How God is known impacts the extent to which blacks are able to survive hell without fire. In Black theology the nature of God is such that God not only identifies with the oppressed, but that God is the oppressed. This type of identity is essential for the transformational model. While Ebener echo's Bass's interpretation of transformational leadership and the significance of idealized influence or charisma,<sup>47</sup> it is significantly important for the leader to share identity with his or her followers.

Bolden, Hawkins, Gosling, & Taylor looked at an experiment where a local prisoner was able to rise to leadership based on the fact that he tuned in on the common experience that he had with other prisoners.<sup>48</sup> Much in the transformational leadership model emphasizes the importance of being charismatic enough to encourage followers to follow. However the genius of Episcopal transformational leadership is that it identifies with a theological approach whereas God became a human, (and led from the inside out), Episcopal transformational leadership becomes a part of the led in order to lead. Of course this leads to Christological issues. What is the Christological foundation of the premise? What is the Christological precedence? At the outset, it should be noted that western theology recognizes the mission of Christ to be the work of God. There is always a connection between theology and Christology. Giles notes

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<sup>46</sup> Ibid, 120

<sup>47</sup> Dan R. Ebener, *Servant Leadership Models for Your Parish* (Mahwah: Paulist Press 2010) 27.

<sup>48</sup> Richard Bolden, Beverley Hawkins, Jonathan Gosling, Scott Taylor, *Exploring Leadership: Individual, Organizational, and Societal Perspectives* ( Oxford: Oxford University Press 2011) 51.

Edmonson's interpretation of Calvin as he says when we read "God," we must understand God as Trinity, so that this work proceeds from the Father through the mediation of the Son. The mission of Christ has been the work of God from the beginning of time.<sup>49</sup> Bauckham notes that the participation of Christ in the creative work of God is necessary, in Jewish monotheistic terms, to complete the otherwise incomplete inclusion of him in the divine identity.<sup>50</sup> In western theology Christology is the continued work of God through Jesus. While black theology accepts this tenant of western theology, black theology's understanding of the work of Christ is different. Cone does accept the reality that Christ is the focal point for everything said about the Christian Gospel<sup>51</sup>. Cone also says that any interpretation of the Gospel in any historical period that fails to see Jesus as the liberator of the oppressed is heretical.<sup>52</sup>

One important question must be asked as it relates to Christology. What does Jesus Christ have to do with the oppressed people of the land? Easily the nature of black theology suggests that our capitalist ideology cannot be mingled with our theological understanding. If Christ is a Caucasian that lives out in suburbia, totally unmoved and unimpacted by oppression, then he must be ideologically killed.<sup>53</sup> He must be disposed of. Cone looks at the extent to which the historical Jesus can be taken seriously. He looks at the subjectivity of Schweitzer's quest, and Boatman's kerygmatic Jesus.<sup>54</sup> Yet Cone notes the significance and the relevancy of Jesus to

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<sup>49</sup> Kevin N. Giles, *Jesus and the Father: Modern Evangelicals Reinvent the Doctrine of the Trinity* (Grand Rapids: Zondervan 2006) 163.

<sup>50</sup> Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament Christology of Divine Identity* (Grand Rapids: Eerdmans publishing 2009) 2.

<sup>51</sup> Ibid., 198.

<sup>52</sup> James H. Cone, *God of The Oppressed* (New York: The Seabury Press 1975) 36.

<sup>53</sup> Ibid., 199.

<sup>54</sup> Ibid., 200.

black theology. In black theology the black messiah not only identifies with the oppressed, but he is a part of the oppressed community.<sup>55</sup> Cone notes this in three ways. He discusses the issue of the Jesus birth. The narrative in Mathew and Luke note the events that surround his birth. There was no room for him in the inn, and he was born in a manger (which Cone suggests is the equivalent of a bear crate in a back alley). Although the historical questions surrounding the account are questionable by bible scholars, what is relevant is its mythical posture. In the myth is one who is well acquainted with social rejection. In a sense, historically black people have experienced the rejection manifesting itself with the words, “no room” The writers of the Gospels are primarily interested in how the messiah is defined, and according to the gospel narratives he takes his place among not the colonizer, but the colonized.

In his Christology Cone also lifts up the baptism of Jesus as being relevant.<sup>56</sup> Jesus identifies with a man and a movement who is not a part of the religious status quo. John the Baptist is a part of a revolutionary movement within the context of Judaism. After John the Baptist preaches and proclaims his message in the wilderness, the hearers ask, “What must we do to be saved?”<sup>57</sup> John the Baptists answer is relevant to social Gospel and black theology. He says, “Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.” Tax collectors also came to be baptized and said to him, “Teacher, what shall we do?” And he said to them, “Collect no more than you are authorized to do.” Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”<sup>58</sup> Cone points out that in the baptism,

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<sup>55</sup> Ibid., 202.

<sup>56</sup> Ibid., 205.

<sup>57</sup> Luke 3:10-11.

<sup>58</sup> Luke 3:12-14



Jesus identifies with those who are socially on the fringes, and those who are sinners before God.<sup>59</sup> Jesus identifies and becomes one with them. Finally the culmination of black theology resonates in the death and resurrection of Jesus. In black theology this is the single event that notes the liberating work of God in humanity. The oppressed messiah is delivered from the hands of wicked men and a wicked system. Not even death could hold him down. In a sense the joy of the Gospel is the deliverance of an oppressed man from death to life. Theologically and in a Christocentric context, Christians are made better by the resurrection of Jesus. As he has been lifted up and exalted, Christians are lifted up and exalted. As he has been resurrected, Christians have been resurrected.

Episcopal transformational leadership is defined by the extent to which they lift those that they lead. The Episcopal transformational leader is not merely concerned about his or her election to office, but as he or she is elevated, the ones that he or she has charge over are elevated as well. Day, Zaccaro, & Halpin, note that The remaining three components of transformational leadership represent what Bass and his colleagues referred to as higher level. For example, leaders may challenge followers to think about whether they can lead, thereby elevating their own self efficacy and challenging their own leadership concepts.<sup>60</sup> The thematic emphasis of resurrection in the Christology of liberation theology is reflective of a Christ who is elevated and by his elevation others are elevated. The identity of the oppressed messiah with oppressed people means that in the resurrection narratives the resurrected messiah is primarily concerned with the resurrection of those who are connected to him. At this point the theological concept is connected to the theoretical purpose of transformational leadership. Its purpose is to

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<sup>59</sup> Ibid., 205.

<sup>60</sup> David V. Day, Stephen J. Zaccaro, Stanley M. Halpin *Leader Development for Transforming Organizations: Growing Leaders for Tomorrow* ( Mahwah: Lawrence Erlbaum & Associates 2000) 93.

inspire, encourage, and to move followers to another level. Within the context of the pastorate the theme of resurrection is ongoing. It is a reoccurring theme. This is because in the pastorate pastors don't always arrive and stay resurrected. In other words effective transformational leadership impacts the pastorate in a positive way when they can facilitate the pastoral movement from Good Friday to resurrection morning. Knight deals with the personal situation of a former pastor who lost his wife.<sup>61</sup> The former pastor felt that it was good that he lost his wife while he was retired from the pastoral ministry. The good pastor felt that because of the expectations that come with him pastoring the church, the church would have forgotten that there are times when the pastor needs to be pastored.

Episcopal transformational leaders facilitate the pastoral movement between Good Friday and resurrection morning. Carrol & Mcmillan discuss the reality that many pastors are so stuck at Good Friday, that they want to leave the pastorate but it is their pension that keeps them in place. According to Carrol & Mcmillian, many Pastors believe that the functional responsibilities of a pastor are so insurmountable, that many are ready to quit.<sup>62</sup> The writer of this project is reflective of a time when his ministry was literally in free fall. At one of the most despondent, discouraging, and disappointing moments in the authors ministry, there was no pastor which facilitated the movement from Good Friday to resurrection morning. At a point where the author was ready to give up on God, family, and ministry there was no pastor to facilitate the journey between Good Friday and Resurrection morning. The effective transformational leader ought to be touched by the visualization of familiar wounds. Overseeing means being in a position to look

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<sup>61</sup> Shane Knight *If the Truth Be Told...: Unmasking the Painful Secrets of Ministry* (Mustang: Tate Publishing & Enterprises 2008) 158.

<sup>62</sup> Jackson W. Carroll, Becky R. McMillan, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids: Eerdmans Publishing Company 2006) 160-161.

over and provide healing to the injured pastor. In black theology as Christ was the oppressed man who was resurrected and delivered, he resurrects and delivers. This theological construct provides the theoretical frame work for effective Episcopal transformational leadership.

While Cones articulation of the pneumatological role in black theology leaves much to be desired, J. Deotis Roberts helps us out. Roberts begins by looking at the etymological break down of the word spirit.<sup>63</sup> He notes that it can either mean wind, storm, or breeze. He talks about the synonymous comparison between breath and life force. God is *ruach*. God is the pre-existent *ruach* who shared his *ruach* with living beings. Roberts points out that the *ruach* of God is actually the workings of God among humanity. He concludes that the spirit means that God is active in humanity giving it life and vitality, that the *ruach* is Gods inspiring breathe. The animated movement of the *dunimos* in human flesh is the work of God.

Yet Walker quotes Roberts as he points out that the movement of the Holy Spirit is a progression which moves from worship to social involvement.<sup>64</sup> In black theology shouting, speaking in tongues and dynamic worship is not the end of a means as it relates to the spirit of Gods working in humanity, but the pneumatological work in humanity is designed to move people from shouting in church to becoming a prophetic voice in the streets. Cone picks his theme up when he writes that the presence of the spirit of God is a liberating experience that confirms Gods presence in the struggle for freedom. He further notes that the presence of the Holy Spirit in the midst of the struggle for liberation encourages believers to face their oppressor with more courage.<sup>65</sup> In black theology the work of the spirit not only means that God is aware of our

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<sup>63</sup> James Deotis Roberts, *Black Theology in Dialogue* ( Philadelphia: Westminster Press 1987) 54.

<sup>64</sup> Ore Walker, Theodore Walker, *Empower the People: Social Ethics for the African-American Church* ( Lincoln: Orbis Books 2001) 49.

<sup>65</sup> Ibid., 68.

condition, but that God empowers us in our day by day struggles with an oppressive social system. Episcopal transformational leadership is empowering leadership. It empowers by giving power. It is cognizant of the struggles that its followers go through and knows how to give prescriptions of empowerment. Bass points out that follower satisfaction and commitment is the result of leader empowerment.<sup>66</sup> Hacker & and Roberts write that empowerment means, “Aiding the discovery of a follower to find power within themselves to help them to achieve their life purpose”. Hacker & Roberts further note that the transformational leader fosters the process of discovering the power within the follower and as followers discover the power they manifest it through the use of gifts and talents.<sup>67</sup>

Transformational leaders do not use power to control and repress but instead empower constituents to have a vision about the organization and trust the leaders so that they work for goals that benefit the organization and themselves. The Episcopal transformational leader does the work of empowerment. Theologically as the Holy Spirit does the work of empowerment in liberation theology, so the Episcopal transformational leader does the work of empowerment among those who follow him or her. Within the context of liberation theology it is necessary for the Holy Spirit to do the work of empowerment. This is primarily because Gods spirit is aware of both the social and the spiritual drama that citizens of the Kingdom go through and experience. In black theology, the spirit of God represents the closeness and the intimacy of God on a unique level. The work of the spirit is aware of the repercussions and baggage that comes along with being socially oppressed. The Holy Spirit impacts us daily, to live with the daily drama of living in a sociological hell without fire. At this point it is the assertion of this author that there needs to

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<sup>66</sup> Ibid.,38.

<sup>67</sup> Stephen Hacker, Tammy Roberts, *Transformational Leadership: Creating Organizations of Meaning* (Milwaukee: Quality Press 2004) 69.

be a revisitation of the interpretation and understanding of the holy spirit in black theology. The root of this assertion comes from the nature and strength of our theological postulations and assertions as it relates to how our theology is tied to our sociology. Roberts discusses the opinion of Eldridge Cleaver regarding the theological consensus of black militants and intellectuals regarding the black church.<sup>68</sup> Their position is that the black church was seen as comfort stations and havens of escapism. Roberts notes Cleaver's position that the militants saw the black church as the last bastion of Uncle Tomism.

The ultimate issue was the deprogramming of prophetic ministry for religious fervor. It would seem that we have not made much progress in this particular area. It would even be safe to say that today's black church has become so heaven bound that we have become socially apathetic. The capitalist practice of getting at all cost, the self-centered age in which we live in, causes us to look more at what we can become as oppose to what we can do for others. It is quite ironic that at a time when we have mega church growth, the social and spiritual infrastructures of our communities are falling apart. Quite obviously, the question becomes do we really understand the function of the spirit in its totality or do we only understand it from the confining perspective of only being functional at the 11:00 A.M. worship service. Roberts talks about the extent to which our otherworldly orientation collides with our understanding of black church tradition.<sup>69</sup> Yet Cone helps us here by suggesting the possession of the Holy Spirit goes beyond the ecstatic expression pushed, primed and pumped by an organ. Its ultimate purpose is to make revolutionaries intolerant of social oppression The Holy Spirit is not an abstract idea that has no

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<sup>68</sup> Ibid.,54.

<sup>69</sup> Ibid.,54.

relevance to the experiences and the pain of the oppressed. One cannot understand the movement of God through the Holy Spirit without understanding it in a political context<sup>70</sup>

Roberts discusses the two criticisms that black theology has of Pentecostalism. The first criticism has to do with the shouting in the church not being equal to the fever among the broader African American community. The second criticism has to do with the narrow way Pentecostalism has been defined.<sup>71</sup> Although much can be said about the self-definition of the Episcopal transformational leader as it relates to Zion Methodism, our focus is on how the first criticism relates to Episcopal transformational leadership. What is the nature of this leadership away from Quarterly conferences, District conferences, Annual conferences and General conferences? As black theology is concerned with the ways that the Holy Spirit is understood away from the eleven o'clock hour, how is the transformational leader understood away from the fellowship in worship? Yet the empowering role of the Holy Spirit in black theology gives us theological precedence and foundation for defining Episcopal transformational leadership. It is leadership that empowers. Up to this point the theological underpinnings of this project have been made by the relevancy of the nature of God, the Christological understanding of Christ as the resurrected one who brings resurrection and the empowering work of God through pneumatology or the Holy Spirit. As God participates, Christ elevates, and the spirit motivates, so the Episcopal transformational leader participates in the struggle of his followers, resurrects his followers by taking them organizationally and personally to another level, and then motivates them to be the best they can be aspiring them to higher levels of leadership. We close this section by looking at the foundational precedence as it relates to practical theology. Under the

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<sup>70</sup> James H. Cone, *Risk Of Faith* ( Boston: Beacon Press 1999) 144.

<sup>71</sup> Ibid., 59-60.

rubric of practical theology is the area of Pastoral care, which is indeed relevant to the project at hand. One cannot talk about leadership that is transformational in an ecclesiological sense without looking at pastoral care. Often when discussions of pastoral care come up it is not unusual for Pastors to think of the work that is done for their congregations.

Few look at the practice of Pastoral care for pastors. The very nature of the Episcopal office is such that the Episcopate is the Pastors' Pastor. Ultimately in a connectional sense, it is not the Presiding Elder that is the Pastors' Pastor, it is the Bishop. Dittes looks at the dynamics involved in effective pastoral care which is applicable for Episcopal transformational leadership. Dittes talks about the gracious nonchalance. In this section he deals with counseling the counselee from an "as is" approach.<sup>72</sup> The perspective of pastoral counseling accepts the counselee as he or she is. The idea here is that nothing is read into the counselee during the counseling. The preconceived notions and judgments of an individual are gone and for the most part the counselee is accepted as he or she is.

There is no judging and nothing in the session causes shock and horror. The benefit is that the counselee feels a sense of security and can open up in unique ways. The diagnosis and the prognosis of the issue flows easier because of the counselee's ability to open up. This approach undergirds the fundamental principle in Episcopal transformational leadership. The Episcopal transformational leader as pastoral counselor to pastors creates an environment for the pastor to be able to freely talk. The excess baggage of negative connectional gossip, preconceived notions about who the pastor is, the urge to probe for the sake of determining whether to appoint or disappoint is nonexistent. The Pastor is in a safe place to pour out of his or heart. It is through the Pastoral care and counseling of the Episcopal transformational leader that

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<sup>72</sup> James E. Dittes, *Pastoral Counseling: The Basics* (Louisville: Westminster John Knox Press 1999) 81-82.

the pasture is made more pleasant. When the Pastor is in crisis, it is important that he or she without fear has someone to pour into. The Bishop /Pastor relationship is necessary for the facilitation of effective Pastoral care from a senior connectional Pastor to one who is growing and learning in his or her ministry.

In other words, part of the Pastoral counseling and care process is necessary for the growth of a pastor. A tenured pastor who has been consecrated to Bishop (which is a pastor of pastors) becomes most effective when a neophyte pastor talks enough for the Episcopate to creatively sow pastoral principles into him or her. The level of camaraderie has to be such that the pastor can tell their Episcopal father or mother anything, and yet look for direction which develops the overall ministry. This connects to Dittes next point. The counselor sees the counselee in an “as though” person. It is not so much what they were; it is what they are and what they can become. Dittes talks about seeing the counselee as a child of God even if they are not fully aware that they are a child of God.<sup>73</sup>

In a sense the counselor sees the best in the counselee and sees their fullest potential. This is critical for Episcopal transformational leadership. The ministry is certainly filled with persons who wonder whether they have what it takes to be a pastor. There are many in the ministry who wonder if they can handle all of the challenges that come along with ministry. Furthermore there are many pastors who are in crisis and wonder if it really is worth it in the long run. At the core of all of this is the reality that many pastors question their own identity and strengths. Often they define themselves by their weaknesses or by their own insecurities. In a sense pastors experience fragility at three levels. Some are fragile when they start out in ministry. All of this is inclusive of their fear, instability, and sense of insecurity. They experience a sense of innocent

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<sup>73</sup> Ibid., 82.



vulnerability that a fresh pastorate brings. Episcopal transformational leadership understands this and is prescriptive in giving support that builds pastoral esteem and self-confidence. Bass notes that in transforming leadership, the followers' self-esteem is reinforced by the transformational leader through expressions of confidence in the followers.<sup>74</sup> High expectations are set and followers become more committed to the mission.

As some are fragile when they enter ministry, there are some who are fragile while they are in ministry. Pastoral fragility is nothing new to the ministry. There are experiences that bring about a sense of insecurity and fragility to a Pastor. Sometimes the very nature of itinerate and connectional ministry causes some Pastors to be fragile and insecure. The Pastoral appointment is from year to year. Professional insecurity is very real. The politics of the organization coupled with the polity of the organization can cause a Pastor to experience a sense of fragility. A Pastoral appointment within itself can cause a sense of fragility. At this level, effective Episcopal leaders provide adequate support systems for the local Pastor. The very structure that can potentially cause so much stress is also the organization that can prove to be an effective support system. As the physical body is a connectional organism, which compensates when one part of it is weak, so the connectional church compensates and provides for parts of the body that are weak. Episcopal Transformational leadership fosters and facilitates in house support systems for the local pastor. Persons can be fragile when they start ministry. Persons can be fragile while their in ministry, and persons can be fragile when they walk away from ministry. The prospect of changing from an upbeat progressive active ministry to being perceived as no longer relevant can be devastating to retiring pastors. Embarking on a new horizons in the golden years of one's life can cause one to become fragile. Farris notes that the retiring pastor's reflections on how ministry

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<sup>74</sup> Ibid., 52.

has created meaning can be a moment of particular encouragement.<sup>75</sup> Efficient Episcopal transformational leadership fosters this type of critical reflection. While many scholars in the area of Pastoral care believe that if a pastor is able to retire in good health, while many of them believe that is a symbol of love for the congregation to want freshness and new leadership to occupy the pulpit, it is also true that stepping aside has certain emotional and psychological implications.

The nature of Pastoral care and counseling takes on a different dynamic as it relates to black theology. Andrews deals with what he calls the Chasm that exists between black theology and the black church.<sup>76</sup> Andrews notes that in the sixties there was a rift between the black theological understanding of the connection that black churches should have with Eurocentric systems of oppression, and the black churches distancing itself from what they perceived to be a divisive theology. As it relates to living in an oppressive society, the disagreement represented a theological approach which was historically suspicious of any ties with a regime sold on keeping blacks down and out. On the other hand the rebuttal to this would come in the form of an ecclesiology which struggled to maintain its historical hermeneutic as it related to the universality of God. God just wasn't the black man's God, but God was the God of the white man as well. Andrew points out that the post-civil rights era brought about a rugged American individualism. In a sense the success of the unity during the civil rights movement gave birth to a rugged individualism that created a fractured disunity. Andrew's position is that black theology has in this context become a fish out of water. It has nothing to say about the shifting attitudes

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<sup>75</sup> Lawrence W. Farris, *Ten Commandments for Pastors Leaving a Congregation* (Grand Rapids: Eerdmans Publishing 2006) 18.

<sup>76</sup> Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville: Westminster John Knox Press 2002) 52.

and theology of a post-civil rights church. At any rate, one wonders what voice a theology of liberation could have in the midst of a *me*-centric culture. Certainly it would seem that the rigorous task would be in moving the black church from apathy to empathy. The lesson here is that while black practical theology doesn't have to accept the tenants of the context which it finds itself in, it must never lose its prophetic transformational voice. It speaks in a strange context as it speaks to a strange context. It must not just talk it must listen. The act of theological listening is personified in the experience which we refer to as practical theology. Johnson discusses the importance of listening. He notes that there is a difference between listening and hearing. Listening means to make an effort to hear. On the other hand hearing means to receive and learn from what is being said.<sup>77</sup> Armstrong suggests that there are certain attributes which come along with being a good listener.<sup>78</sup> He begins by suggesting that a good listener has a passion for the people. The good listener is such a good listener that he or she is in tune with facial expression and body language. The act of catharsis is a sacred rite that maintains a unique intimacy. As the emptying process occurs, the talker feels a level of relief. At this point it should be pointed out that as Pastoral care in black theology is dialogical ( and sometimes diatribal) with its listening ear it probes to identify the theological stance of the one doing the talk, and whether the nature of that discourse is beneficial to black people. Listening and talking go hand in hand. Yet the nature of the discourse on the talkers end must be prescriptive. The Pastoral care of liberation theology easily assumes that there is a professor, and there is a prescriptor. One professes and the other prescribes. Once again it is at this level that the pasture is made better. When the dialogical process and the trust factor are intact, then the bonding of the relationship

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<sup>77</sup> Franklyn Tyron Johnson, *Lessons Learned: Along Life's River* (Bloomington: Authorhouse 2010) 151.

<sup>78</sup> Richard Stoll Armstrong, *The Pastor As Evangelist* (Philadelphia: Westminster Press 1984) 78.

intensifies, as the trusted and the trustee, are bonded in commitment. They enter into what many management scholars refer to as a Ba environment.

The Ba environment is the place of freedom to express ones hurts, or to build upon ones ideas. Transformational leaders are good listeners. Hedahl notes Woods understanding of the importance of what he calls emphatic listening.<sup>79</sup> It is here that she discusses the important of listening to feeling when words cannot be trusted. She talks about how active listening involves an emotional investment in what the other person is going through. All of this points to the fundamental assertion and foundation for the significance of the Episcopal transformational leader being an effective Pastoral counselor. It is important for this idea to be postulated because of the nature of our age. It is easy for pastors of every hue to become caught up in the so called glitz and glamour of the ministry. One can become use to parishioners complimenting them on the dynamic message, or the effective administrative skill. It is easy for one to feel like a superstar in the kingdom. It is easy to be about the business of flying all over the country or even all over the world doing revivals. However none of this compensates for the importance of Pastoring with a listening ear. Episcopal transformational leadership demands effective active listening. It is at the heart of transformational leadership. Listening and understanding are a part of what the author refers to as reciprocal ministry. It is not only necessary for the Episcopate to listen to the pastor but the pastor must also listen to the Episcopate. Often pastors seem to visualize the Episcopal leader as one who just wears a purple shirt and has no challenges. The image of the Episcopal leader is greatly distorted and in some scenarios is nothing short of the sickening concoction of blatant lies. Many even seek election to the Episcopacy because of the delusional belief that to become a Bishop means to rise on flowery beds of ease.

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<sup>79</sup> Susan K. Hedahl, *Listening Ministry: Rethinking Pastoral Leadership* (Minneapolis: Augsburg Fortress 2001) 84.

The fact is that this pseudo belief has informed many relationships with the Episcopate. Many Bishops are mistreated because of false information. Nevertheless active listening is not just the responsibility of the Episcopate but the responsibility of the Pastor as well. This points to the fact that even the Episcopal transformational leader needs an Episcopal transformational leader. Bishop John H Miller discusses some of the issues Bishops had to preside over. Bishop Miller writes, “I can remember how some ministers that I knew literally cried had near heart failure, blood pressure and ulcers resulting from lingering and contagious disease called powerful trustees. Most of these trustees were inherited by the incoming pastor and had been on the board so long until their influence outweighed any new arrivals prestige or long time pastor’s ingenuity”. He further notes that, “this may sound like a fairy tale and untruthful, but in most churches...not all of them the trustees function like bosses, and have told the bishops what to do regarding the local church. They have made it clear that if their demands were not met, they would face the ultimatum. Either do what we ask or we will do our worst. In connectional churches that means we will not pay our assessment or we will create division in the church”<sup>80</sup>. One must take into consideration that this is just one scenario among many. Nevertheless it is the responsibility of the Episcopate to lead his or her Episcopal area even when there are many churches who so choose not to be under that leadership. A reciprocal listener is one who is not primarily doing all of the talking, but is willing to open his or her ears to hear someone else. The precedence for the project is progressively pushed by Watkins. Watkins pushes the point that it is essential for pastors of African American communities of faith to make sure that they

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<sup>80</sup> Jeffery L. Tribble, *Transformative Pastoral Leadership In The Black Church* ( New York: Palgrave Macmillan 2005) 31.

acknowledge the severity of the African American condition and furthermore interface with other social agencies to work until liberation is no longer an issue.<sup>81</sup>

Watkins deals with being committed to the condition of not just the African American church, but to be committed to African Americans at large. Once again the thematic emphasis is placed upon the Pastor being aware of the condition of his or her followers. There is no apathy regarding the sociological reality that African Americans find themselves in. There is no theological orientation within the rubric of pastoral care that is disoriented as it relates to the suffering of oppressed people. According to Watkins there is not only an awareness, but action is birthed from that awareness. Watkins notes the importance of interfacing with other entities which help remove the burden of the oppressed. Episcopal transformational leadership is not only aware of the organizational dynamics and culture of the ones they lead, but they move towards an adequate and appropriate action plan which is beneficial to the entire organization. At some levels Episcopal transformational leadership not only takes into consideration the life of the Pastor, but also takes into consideration the life of the Pastors family as well. Oden reflects upon the pastoral function of soul care.<sup>82</sup> Oden reflects upon the importance of one on one dialogue with the membership. The membership is made better when the Pastor speaks with them in informal settings. Often personal informality trumps liturgical formality. This is a fundamental tenant of Pastoral care and theology. Much soul care is done through the process of Pastoral counseling.

Oden suggests that the Pastor/parishioner relationship is unique. He notes that it is different from the physician /patient , teacher/student, leader/follower, attorney/client, public

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<sup>81</sup> Carroll A. Watkins, *Survival & Liberation: Pastoral Theology in African American Context* ( St Louis: Chalice Press 1999) 146.

<sup>82</sup>Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* ( New York: Harper Collins 1983) 185.

official/citizen relationships. He notes that while the pastor parishioner relationship reflects some of these, it is unique in the sense that it is primarily concerned with the care of the soul. It takes into account the total existence, not just a segment of it. The pastoral role is reflective of one who helps and assists in the surgical healing of the soul. While it is true that in Christian theology God is believed to be the chief surgeon, one cannot simplify the role of Episcopal transformational leadership in the process. Our ecclesiology connects more accurately with our sociology when we remember that the transformational work of God operates through human hands and a human heart. God brings soul healing through us.

The crux of Bass' transformational leadership is to understand the need for organizational change, and to be charismatic enough to bring change one individual at a time. Organizational change starts in the hearts and mind of its constituents. Pastoral ministry benefits when the Pastor becomes a part of the healing enterprise. Pre-transformation suggests that an organization has serious issues. Pre-transformation suggests injury, chaos and confusion. Such is the case in many connectional churches. Yet transformation only occurs when the transformational leader impacts the followers towards the overall health of the organization. At this point Episcopal Transformational leadership takes its cue. It is leadership which seeks to impact the pastorate in such a way that it inspires constituents of the kingdom to do and be the best that they can be. This type of Pastoral leadership is not reflective of the hype that comes along with the successful election to office. It comes from being a trench partner with the pastor to the point that the pastor can look at his or her Bishop and see familiar scars.

#### Historical Foundation

There is historical precedence for the proposed project. The question ultimately becomes how does historical Methodism reflect the premise that transformational leadership impacts the

pastorate in a positive way? It is a question that demands a probing of the history of the Methodist church from its origins in Europe and its origins among black people. The three theological paradigms are expressed in the historical workings of Mr. Wesley, Bishop Francis Asbury and Bishop James Varick. At any rate the precedence is established with Mr. Wesley. He is referred to her as Mr. Wesley because Mr. Wesley had fundamental problems with being referred to as Bishop. Although he did the work of an Episcopate and to some extent modeled the ministry of an Episcopate, Mr. Wesley never wanted it to appear that he was trying to usurp the authority of the Church of England. He never wanted it to appear that he was creating division in the state church. From this we understand that the Methodist church never started as a movement to separate from the mother church, but it was a church that sought reform. Nevertheless, while Mr. Wesley never wore the title of an Episcopate he did do the work of an episcopate, namely the transformational work of an Episcopate. The idea of separating and establishing an independent church did not occur until years later. Nevertheless Mr. Wesley was more in tune with a reformed movement more than anything else. The formation of his transformational work actually begins at Oxford. His transformational work does not begin with the transformation of the institutional church, it begins with the holiness of the single individual. As Asbury was more interested in the maintenance of the institution and the connection, Wesley's emphatic approach would me a methodology which would ultimately lead to holiness.

Heitzenrater notes the dilemma of a theological paradox whose pendulum could swing with great extremes. On the one hand Wesley was warned about a Christianity that would over emphasize faith over works, or works over faith.<sup>83</sup> He further encaged Lutheran theology to which he would comment that he was left totally confused. It would not be long before Mr.

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<sup>83</sup> Richard F. Heitzenrater, *Wesley and the People Called Methodist* (Nashville: Abingdon press 1995) 35.



Wesley would engage theologians from the holy living tradition. It was at this point that the seeds of early Methodism would be planted. . The reading of Thomas Kemp led him to be passionate regarding the wise use of time, and to develop a methodological approach towards the defining of what real Christianity was all about.

Heitzenrater further notes that, “at the very least what can be seen in 1725 is the first outward manifestations of a conviction that holy living is essential to the nature of true Christianity.<sup>84</sup> Even the beginning implementation of this perspective in Wesley’s life and thought displays many of the characteristic features of what eventually would be called Methodists. At this stage the precedence is set. Hietzenrater looks at the explosive growth of the movement as Mr. Wesley and his holy club took an innate interest in the overall spiritual development of its followers.<sup>85</sup> Once again we are confronted with a charismatic construct that seeks to impact the inner workings of a follower’s heart and mind. As Mr. Wesley took up a concern for the practical approach of theology (which was holy living), church growth began to explode. The benefit of a concern for practicing the faith grew the church. This historical precedence demonstrates that when the ultimate concern of the Episcopal transformational leader is spiritual formation the pastorate is blessed. This does not negate the sociological needs of the church. Furthermore, it does not deny the psychological needs of the Pastor. The historical account of Mr. Wesley’s ministry merely reflects the extent to which the church grew as the result of a spiritual emphasis. From the womb of a holy club which emphasized holiness was birthed a concern for social ministry. The transformational fervor of William Morgan (a member of the holy club) would impact the little band to begin doing outreach ministry.

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<sup>84</sup> Ibid.,36.

<sup>85</sup> Ibid.,97.

Heitzenrater points out how William Morgan encouraged Mr. Wesley to visit the debtors and condemned felons at the castle prison.<sup>86</sup> Morgan had already been involved with in outreach ministry prior to becoming a part of the group. Morgan was involved with teaching orphan children as well as caring for the aged. It would not be long before the little band would be spending several hours with the poor and the needy. The notoriety regarding their outreach began to expand. What is most ironic is that even when they faced the ridicule of who they were (they were derisively called the Godly club, The bible moth club, and superrogational men) they were transformational in their work among those who were on the fringes of society. At this level of Methodism titles were insignificant. Heitzenrater notes that Mr. Wesley did not like the designation club, and didn't like the classification of society.<sup>87</sup> The term Methodist would come a little later on. The precedence for the thematic emphasis of this project is pushed further when one considers that as Mr. Wesley was becoming transformational in the lives of kingdom constituents, there was a self-transformational process going on. As Wesley was becoming transformed by the transformational work of William laws, he was becoming more transformational in his work with the holy club. To put it another way, Mr. Wesley's soteriological understanding was consistently being impacted by theological writers of his time.

This is very significant as transformational leadership is a self-transformational process within itself. In order for the transformational leader to do the work of transformation, they must first be transformational to themselves. Woven throughout the tapestry of this matrix is the reoccurring theme of how transformational and charismatic leadership causes ministry to grow and expand. This is at the core of the Methodist movement in its infancy stage.

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<sup>86</sup> Ibid.,40.

<sup>87</sup> Ibid.,42.

Again Heitzenrater points out that it would be John Clayton who would encourage Mr. Wesley along with the band of Methodists to collect the prayers of people that are in the community.<sup>88</sup> As Mr. Wesley followed through, he would discover that this would be the spring board for his maiden literary work collection of prayer forms for every day of the week. While most scholars agree that Mr. Wesley was the leader of the Holy Club, there seemed to be a contagion of transformational leadership among the members of the holy club. The inspiring life and seriousness which Mr. Wesley brought to the group encouraged and motivated the Club to become more engaged in ministry.

Transforming experiences which bring about personal transformation is an attribute which makes transformational leaders. The experience of Wesley on board a ship, in the midst of a violent storm, was the transformational experience which would take him to a new level of faith. Fearful of death and in the midst of a ship that was about to sink, he observed the fearless faith of some Moravians during a worship experience.

Heitzenrater notes the words of Mr. Wesley, as he says “it seemed as though the ocean swallowed the vessel whole”.<sup>89</sup> Yet the Moravians kept worshipping. Death stared them straight in the face, but they kept on worshipping. Mr. Wesley was greatly impressed by this unshakeable faith. It would not be long before Wesley would submit himself to the teachings of August Spangenberg. It is interesting that the necessity of the movement dictated that the transformational leader would be open enough to be impacted by other transformational leaders.

During this particular time of Mr. Wesley’s life, conferences were referred to as conversations with the preachers. It is reflective of transformational work coming about through

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<sup>88</sup> Ibid.,45.

<sup>89</sup> Ibid.,59.

dialogue. During the annual conversations with the preachers, Mr. Wesley would look for results and outcomes. The meeting was reflective of the transformational leader looking for the results of grace, gifts and hard work. It was really a developing potential for dialogue between leader and follower through the vehicle of conversations with the preachers. Two purposes were established. On the one hand it was the opportunity to reiterate the need for discipline. It was necessary for Methodist preacher to be on one accord in doctrine, in theology and in life style. Heitzenrater notes that Mr. Wesley was a little easier on new preachers at conference than his brother Charles.<sup>90</sup> Many preachers were thrown out of the Methodist church for immorality. This is significantly important because it demonstrates the transformational leaders desire to bring coherence, continuity and identity to the organization. Doctrine and polity are but the outgrowth of an organization struggling to help others understand who they are as an organization, and to define who they are within themselves.

The second purpose was to constantly look for outcomes. The overall purpose of the annual conference or conversation was to see how the preachers were fairing. Mr. Wesley was concerned about the extent that the church was growing numerically and spiritually. Heitzenrater points out that the purpose of the conference according to Mr. Wesley was to examine the preachers according to their grace, gifts and fruit.<sup>91</sup> Here is a historical practice that is used in the broad understanding of Episcopal transformational leadership and the specific understanding of Episcopal transformational leadership. Institutional identity is significant to the self-understanding of the organization. It answers the question, “who are we”? Leadership understands the nature and the potentials of the organization by reviewing who is a part of the

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<sup>90</sup> Ibid.,182.

<sup>91</sup> Ibid.,183.

organization. On the other hand followship is not oblivious to the nature of the leadership that is before them. In other words followship looks at the nature of the ones who are leading them. It is at the core of the itinerancy for the Episcopal leader to know the strength of the conference and the gifts and graces of the very ones he or she appoints. Transformational leadership at this level concerns itself for with the overall health of the organization. The historical is furthered pushed by the establishment of the class system. Heitzenmater points out the system happened indirectly.<sup>92</sup> As Mr. Wesley was in debt due to the building the group had purchased, the idea was pushed to establish the little bands into classes or divisions. This would localize not only the ministry but would localize the people that were a part of the ministry. Mr. Wesley not only had doctrinal concerns, but he was concerned that some areas of the movement were not able to receive the needed guidance to live the faith. Mr. Wesley was responsible for the appointing of what he called class leaders. The class leader would be one who Mr. Wesley could both trust and confide in. A relationship of trust became the conduit for a transformational leadership model that would allow the Methodist movement to become productive. The society in London was up to one thousand and Mr. Wesley found it difficult to know them. The class system would allow him to know their names and become more familiar with them. This approach would cause the church to grow primarily because it would not be one large church. An individual would join but a smaller band of a large church. It would be from the class structure that the first steward would evolve.

The steward would be the one responsible for handling the fiduciary responsibilities of the church. The church would have a system in place to encourage the overall support of the

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<sup>92</sup> Ibid, 117-118.

church at large. In the end the church would experience financial growth and accountability because of the effectiveness and efficiency of the class structure.

Wesley saw the establishment of the class structure as a pastoral opportunity for the good of the church. As the chief shepherd of the new movement Mr. Wesley would pour himself into what is now coined as a sub pastorate. It would be through the class structure that the church would experience phenomenal growth. The entire class model is reflective of what transformational leadership does. It recognizes that there is no such thing as lone ranger leadership. Transformational leadership delegates authority to a sub-management cohort who is responsible for meeting the needs of the local context of the given organization. Jones & Beck note that workers are made to be responsible and accountable by way of delegated responsibility.<sup>93</sup> The interpretation of the church discipline and a clear understanding of the Episcopal vision and mission are adequate mechanism of transformational leadership. All of this affords the Episcopate the intimate opportunity to shape mold and impact Pastoral leadership in positive ways. This approach puts the Episcopate in proximity to see the needs not only of the church but helps them to see the inner needs of the pastor.

This is charismatic leadership impacting followers to make the connection from follower to leader, which is at the heart of the transformational leadership model. Heitzenrater discusses the concern which Wesley had for the theological development of the pastors under his charge.<sup>94</sup> Mr. Wesley would write volumes on theology and practical living. His desire was to arm the preachers to make them better proclaimers and better theologians. Mr. Wesley was a part of that generation which did not see tension between being a great pastor a great preacher and a great

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<sup>93</sup> Rebecca A. Patronis Jones, Sharon E. Beck, *Decision Making in Nursing* ( Albany: Delmar Publishers 1996)184.

<sup>94</sup> Ibid.,176-177.

theologian. To Wesley, Pastors should be engaging theologians and dynamic preachers.

Transformational leadership means adequately equipping the followers to accomplish a task with pride. The primary objective is to encourage, empower and excite the followers to accomplish tasks. He is the primary piece of equipment towards professional fulfillment. Transformational leaders begin the task of leadership by equipping the followers with a sense of confidence that allows them to believe that the task can not only be performed but that the task can be performed with excellence. The primary equipping begins in the mind and in the heart of the follower.

The historical precedence is pushed further when one considers the difference between organic Methodism and Methodism which evolved in America. There is certainly a striking difference between the structure of Wesleyan Methodism and Asburyian Methodism. The Methodism of Wesley was a part of a reformation movement within the context of the Church of England. The first second and third rise of Methodism maintains a unique difference in the understanding of Episcopal Methodism of Asbury. The ingenuity of Wesley confronts the independence of Asbury. Wesley's reluctance to be referred to as a Bishop is indicative of the fact that he never wanted to give the impression that he was starting a whole new church. However, Asbury was not only comfortable donning the vestments of the Episcopate, but also had no problem wearing the title as well.

Like many historical Methodist scholars, Heitzenrater highlights the emphatic theology of holiness which is acquainted with Wesley. Heitzenrater gives the impression that the Methodist movement in Oxford was focused on personal piety, and righteous living. Methodism's end and focus was not the building of a new connection, it was about having a demonstrated commitment to God through daily practice. On the other hand many Methodist Scholars look at the denominational creation and organizational development of American

Methodism nurtured by Asbury. Methodism in Europe had no Bishops, however Methodism in America did. At any rate the historical precedence of this project finds its argument in American Methodism. It is in American Methodism that we find a Methodism which acquired the title and office of Bishop. This is not to suggest that there was no connectionalism in the Methodism of Wesley. This does not mean that there was no semblance of leadership over a working itinerancy. However it is suggested that what Mr. Wesley was reluctant to call himself Bishop Asbury was most comfortable with.

We begin by noting first of all that the historical precedence of the project is found in the formation of Asbury into an Episcopate, and that there is historical precedence that Episcopal transformational leadership has a positive impact on pastoral ministry when we look at the historical precedence of commitment in crisis. The Ministry of Methodism became quite the missionary movement. As Methodism was spreading throughout England, Wesley desired to take it to North America. Beeson notes that Wesley's ministry to America was not as successful due to his conflicts with Oglethorpe, and his "prig" demeanor. Oglethorpe needed Wesley as an Anglican parish priest, but Wesley wanted to be a missionary to the so called heathen Indians.<sup>95</sup> There were some successes with evangelizing the Native Americans and the African slaves, however for the most part the ministry was not successful.

When Wesley journeyed back to England it would not be long before he would send emissaries and missionaries to do what he did not and could not do, which was to build the church in America. There would be three that he would send to America, one of which was Francis Asbury. Wigger notes that Asbury started in ministry at a very young age. At sixteen he

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<sup>95</sup> John Beeson, *John Wesley and the American Frontier* (Maitland: Xulon Press 2007) 12.



began reading in public meetings.<sup>96</sup> A year later he became an exhorter. As Methodism was built on the class structure, Asbury became a member of the class at Wednesbury, where he grew in understanding the nature of Methodism. It is not surprising that at such a young age, Asbury caught the eye of Mr. Wesley during a time when Wesley was not only looking for recruits to join Methodism, but Wesley was looking for those who were willing to travel to North America for the sake of the kingdom. Wigger points out that Asbury had all of the qualifications of an itinerant preacher in America. Wigger points out how Wesley noted that Asbury was young. Most of the preachers sent to America were young. Wigger also points out how Wesley also noted that Asbury was dependable. At any rate Asbury was sent to America.

When Asbury arrived in America, the larger part of his challenge was to make sure that indigenousness Methodism was connected to its practice in the new world. His objective was to make sure that the societies were functioning as Methodist Societies. Nevertheless, Asbury established a reputation with the people of his American circuit. The challenge would come as the revolutionary war broke out. As Wesley was a strong supporter of the crown, and as he was overly concerned about the welfare of the preachers in America, Wesley recalled all of them back home to England. Asbury refused to leave and stayed in America during the revolutionary war. Wigger noted that Asbury couldn't see himself, "leaving such a field for gathering souls for Christ. Asbury stated that, "it would be an eternal dishonor to the Methodist that we should leave three thousand souls ....who desire to commit themselves to our care, and neither is it a good shepherd to leave his flock in times of danger.

His final words regarding this matter were, "let the consequences be what they may". There were many life threatening issues that Asbury had to go through as a result of his decision

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<sup>96</sup> John Wigger, *American Saint : Francis Asbury and the Methodists* ( New York: Oxford Press 2009) 33.

to stay. During a time when the Methodists were unable to preach freely, (as a result of the American Revolution), the colonies required for Methodist preachers to have an American issued license to preach. This meant that the content of the preaching had to be pro-American as opposed to sermonistic articulations in support of England. The overall sentiment of the colonies was that if one didn't support the revolution, then one was worthy to be tarred and feathered or even hung. Many times Asbury had to escape to some friend's house to save his own life. In the latter part of his ministry, Most of Asbury's colleagues had either died or had returned to England. Asbury became depressed and discouraged, but pulled himself out of his discouragement by working harder. As Asbury decided to stay in America, the political pressure on English inhabitants of America to defend the colonies at all cost. Asbury was chased out of Maryland because he would not support bearing arms to defend America. Yet in spite of the many pressures, he did not run away or go back to England. He stayed. He would discover that his staying would impact American Methodism. His presence would cause the church to experience phenomenal growth. His commitment in spite of crisis would earn him the respect of Methodist preachers and the entire Methodist church in America.

Episcopal transformational leadership impacts pastoral ministry by being committed during times of crisis. Episcopal transformational leadership impacts pastoral ministry when there is significant presence during times of crisis, be they congregational crisis or personal pastoral crisis. Daft notes the importance of leadership presence during a crisis.<sup>97</sup> He states that often during crisis leaders tend to be concerned about their own feelings and that they tend to isolate themselves from their followers. Daft notes that it is extremely important for leaders to not only show up during crisis, but it is important for them to have face to face contact with the

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<sup>97</sup> Richard L. Daft *The Leadership Experience* (Mason: Thompson-Southwestern 2008) 282.

ones that they are leading. He notes that face to face contact reassures followers that someone is with them in the midst of the crisis, and that they know the way out of it. Echols, England, and Dockery note how Winston Churchill endeared himself to the British during world war two by being present during the devastation of German bomb attacks.<sup>98</sup> They also note the extent to which the soldiers of Julius Cesar and Napoleon held them in high esteem because they were present with them in battle. Echols, England, and Dockery note that a good spiritual leader must stand with their congregation during the roughest of times or chaos will be the end result. There is consensus in the idea that organizations are made better, followers are apt to follow and results are produced when leadership is visual and committed during the time of crisis.

Noll notes that, “When Asbury came to America in 1771, Four Methodist ministers were caring for about 300 laypeople. When he died in 1816, there were 2,000 ministers and more than 200,000 Methodists in the States, and several thousand more in Canada.”<sup>99</sup> This was the end result of an Episcopate who knew how to thrive in moments of crisis and chaos. Pastoral ministry is impacted in a positive way when the Episcopate can minister in the midst of madness. The premise of the project is pushed not only by the suggestion that Episcopal transformational leadership impacts pastoral ministry when there is presence during the problematic, and commitment during crisis, but it is further pushed when we consider that Asbury was someone who was trustworthy during trials. In his journal, Asbury discusses how blessed he is by the preachers. He notes that as one leaves him another greets him. The American Methodist preachers had such closeness towards Asbury that they would even support Asbury before they

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<sup>98</sup> Steve F. Echols, Allen England, David S. Dockery, *Catastrophic Crisis: Ministry Leadership in the Midst of Trial and Tragedy* ( Nashville: B&H Publishing 2011) 142.

<sup>99</sup> Mark A. Noll, *A History of Christianity in the United States and Canada* ( Grand Rapids: Eerdmans Publishing 1992) 173.

would support Wesley the founder of Methodism. The growth of Methodism was the result of the closeness which Asbury had with ministers on the circuit. By Asbury's visiting the charges, presiding over the quarterly meeting, inquiring personally about how the pastors were getting along, staying overnight in their homes, and taking a general interest in the itinerancy and itinerates, Asbury solidified his power and position in American Methodism. He had a paternal and fatherly relationship with the preachers under his charge. He was a trusted leader. His Episcopal pastorate trusted him enough to listen to him and to follow through with his vision of Methodism in America. This is not to suggest that he had no issues or conflict with preachers.

During his Episcopal leadership storms would come from the south and from the north. Nevertheless the itinerancy trusted him as a leader who wanted the best for the new movement. One does not grow a church from 300 to 200,000 without gaining the trust of a willing and working itinerancy. The local pastorate is impacted in a positive way when Episcopal leadership is trustworthy in the midst of trial. Shelton discusses the matter of interpersonal trust.<sup>100</sup> Interpersonal trust is the personal trust that comes about when the leader maintains relevant contact with the follower. It is a trust factor that does not occur overnight but comes with time as both leaders and follower are relating to each another.

In most Methodist connections, Episcopate understands the gravity of their responsibility. They understand that much is at stake regarding the Pastors under their charge. Many pastors enter the connectional ministry and pastorate willing to make themselves vulnerable to Episcopal leadership. In a very real sense they are putting their lives and the lives of their families in the hands of a Bishop who they trust will be fair and up front with them. Pastors in churches represent the money in Gods wallet to which Bishops are made stewards over his money.

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<sup>100</sup> Edward J Shelton, *Transformational Leadership: Trust, Motivation and Engagement* (Bloomington: Trafford Publishing 2012) 40.

Sheltons discussion on the matter of interpersonal trust is indicative of the success that comes when the fears of the local pastor and pastorate are assuaged by transformational trust relationships.

Fairholm discusses the differences between trust and trustworthiness. Trust is the gift that is invested into one that is trustworthy.<sup>101</sup> Fairholm has developed this formula. If you want someone to trust you must first tell them the truth, act on that truth and then wait for the relationship to mature over time. There is a relationship between trust and truth. Leaders are trusted when they are truthful. If the organization is in trouble, good leaders make followers aware of the gross reality. With Asbury, there was no hiding the seriousness of the trials confronting the budding Methodist movement. In the beginning, schisms and separations characterized the movement. Yet it was Asbury's concern for the overall church which gained the respect and trust of pastors and preachers in the connection.

Looking at Asbury's ministry in light of Fairholms analysis one could easily conclude that it was time that allowed the circuit preachers and Pastors to understand Asbury's heart and motives. Fairholm seems to suggest that over time, when one understands the motives of the leader, followers become more involved with the leaders mission and vision. At this level time is not only significant, but the quality of time is significant as well. One must not forget that for over thirty years of Episcopal ministry Asbury was the Episcopate which was most familiar with the American people and the American Methodist preachers. Episcopal transformational leadership impacts pastoral ministry when the Episcopate is committed during crisis, and when there is trust amidst trial. The argument for the primary premise of this project is further pushed by the life of James Varick who was the founder of the A.M.E. Zion church. Now at the outset

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<sup>101</sup> Ibid., 130-131.

of this section, the author of this project is very much aware of the dichotomous differences between the work of Bradley and the work of Walls. In Bradley's material the emphasis is on the A.M.E. Zion church's origins starting at the grassroots level.

Bradley begins by looking at the movement starting with Williams, June Scott, and other lay people of the John Street Methodist church.<sup>102</sup> Bishop William Walls in his material begins with the work of James Varick. The historical contention lies in the fact that states that the very ones that Bradley lifts up regarding the origin of Zion Methodism left the church (for another movement) Varick was the one who stayed towards the development and the definition of Zion Methodism.<sup>103</sup> This is why the Walls text is subtitled *Reality of The Black Church*. It should also be noted that the historical stance of this section by no means suggests that Varick is the only historical figure whose work was transformational.

The works of Clinton, Hood, and Galbraith historically speak for themselves. What was the cause of the African split from the white John Street Methodist church? Bradley seems to point to a rather logistical problem. He points out that as Negroes began to grow in numbers the Pastor and members of the John Street church forced the blacks to sit in the balcony or to the rear of the church. All of this was the spring board for the creation of a new house of worship. Walls on the other hand, notes that the wickedness of racism and discrimination had crept in the Methodist church. Walls points out that as the church began to become more financial prosperous, class distinctions began to become more manifested. Furthermore Walls points out that there were serious issues with the functionality of black ministers in the Methodist Episcopal

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<sup>102</sup> David Henry Bradley, *The History Of The A.M.E. Zion Church* (Nashville: Parthenon Press 1956) 45.

<sup>103</sup> William Jacob Walls *The A.M Zion Church: Reality of The Black Church* ( Charlotte: A.M.E. Zion Publishing House 1974) 32.

Church.<sup>104</sup> A black minister could be licensed to preach, but he would never have the opportunity to preach. He could not preach to his own people, and he surely could not preach to whites. It was in the midst of this local atmosphere (and really the national atmosphere as one looks at the movement in Philadelphia) that Varick led African members towards the first African Chapel in the state of New York.

Varick had an education and had made good use of his education by starting his own shoe shop business. All of this education and business savvy would help Varick in the establishment of the first Zion church. It should be pointed out here that the social climate is extremely relevant. Walls points out that Varick was a black man establishing a black church during one of the bloodiest eras of black history, namely slavery. The boldness of a black man building a community of black believers away from the white religious society that they were a part of was very risky business.

Nevertheless, according to Walls it was Varick who led the march out of the white Methodist church. In the beginning the growth of the African chapel was phenomenal. The church not only attracted blacks that were in the John Street church, but attracted people throughout New York City. Walls lift up the Episcopal Character traits of Varick which were transformational. Varick was a man of patience. While Walls notes that Varick was extremely firm, he points out that he was a man of patience, not just with circumstances but with people. As Asbury was charismatic enough to move Methodism to grow in the colonies during the revolutionary war, Varick was able to move slaves and so called free men to the establishment of a new church through charisma and patience. Patience is essential to transformational leadership.

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<sup>104</sup> Ibid, 54.

Prior to the movement towards desegregation, Martin Luther King Jr. would note the importance of patience. King would understand the fears of the people in the Deep South, and would also understand the rage of people who were constantly brutalized by dogs and fire hoses. Yet as he was patient with all of this he would lift up a clarion call to the people of the movement to be patient. It would not be long before segregation would fall like Goliath.

Radhakrishnan notes how Gandhi lived by Kempis quote. “Thy peace shall be in much patience”.<sup>105</sup> People would understand patience through Gandhi’s life of patience towards his enemies, his countrymen, and even his own confused disciples. Brittan’s colonization of India would fall like the walls of Jericho because of Gandhi’s patience and its impact on his followers. Patience is one of Nelson Mandela’s nine fundamentals for success. Mandela notes, “After climbing a great hill, one only finds that there are many more hills to climb, ”It would be nice if we got anything we wanted right now. That seldom happens. One of the key traits of successful people is that they persist and have patience where others simply have had enough and go home”. Mandela’s patience would not only bring about his own liberation from a South African jail cell, it would liberate an entire country. Walls also notes the transformational trait of perseverance in Varick. Walls notes the three dilemmas that Varick had to deal with. On the one hand Varick had to deal with internal issues within the movement of establishing the new church. Walls notes how money had been given in good faith towards the securing of property of the new church, but how the money was misappropriated. Walls notes how many began to pull away from the movement. These were internal conflicts. On the other hand Walls notes how the white Methodist church had issues with an independent African body’s right to fulfil ecclesiastical functions without the permission of the Methodist church at large. Finally Walls notes that as

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<sup>105</sup> Sarvepalli Radhakrishnan, *Mahatma Gandhi* (Mumbai: Jaico Publishing House 2007) 83.



Varick was a community leader and advocate of freedom for Negroes in New York, he had to deal with a culture of subjugation.

Historically it would have been quite easy for him to give up the struggle, and join the Asbury movement or the Allen movement, but Walls notes his determination and his perseverance. This was a trait that contributed to the overall success of the church movement. Walls notes that many became a part of the movement because of the work that he did in the social arena. Perseverance is essential for Episcopal leadership which is transformational. Organizational dynamics suggest that when there is a conflict in understanding the motives the mission and the vision of the leader, there are many who fall out and fall away from the organization.

Bradley notes in his material how at one point the Zion congregation in New York was well up to one thousand.<sup>106</sup> Yet he also notes that when one comes back not long after this figure the numbers dropped to about three hundred. His suggestion is that the work of other movements drew the crowd away. Yet the history of Zion teaches that when the vision, the motive, and the mission are clear within an overall sense of perseverance, the church grows. Scholarship which predates the 1900's suggested that Varick was elected a bishop at the age of seventy. While there are many who take issue with this age, if it is the case it would mean that Varick had to preserve much longer than we figure in contemporary history. This would mean that he would be an eye witness account, and often be on board the old ship of Zion when it crossed many a turbulent seas. Yet Walls reminds us that three weeks after the emancipation proclamation, Varick died. Once again perseverance would be paid in the currency of liberation. At this point the question

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Ibid.,

needs to be probed, “how does patience and perseverance in Episcopal leadership that is transformational bring about success in connectional and conference ministry?”

O’Neal points out the significance of building bridges to the unchurched spirit.<sup>107</sup> O’Neal sees patience as of utmost importance. O’Neal notes that sometimes the connection may take up to one week, one month and even one year. Evangelism requires patience. O’Neal discussed a personal issue he had with Sunday morning service that is familiar to many pastors. He would pace the floor and become gravely upset because the people were not coming to church the way he expected them to. Frustrated he would always ask, “Where are these people at”? Out of this it is discovered that the primary stage of organizational development is a connection of patience. O’Neal points out how difficult this is because of our culture in America. O’Neal notes that as we are a microwave culture, we want things done immediately.

In O’Neals’ context patience means that in the beginning, things aren’t always the way we want them to be, but we faithfully wait for them to become. The A.M.E. Zion Church was not perfect in its origins. Until it was truly able to define itself, the nature of the organization and culture looked very much like the John Street church. However there was a big difference between the John Street edifice and the church that began in the cabinet makers shop. It would take much patience in watching what we now call the A.M.E. Zion church become a world church. The author of this project has personal experience in understanding this dimension of patience in transformational leadership. When the author arrived at the New Jersey appointment, the church was in much trouble. There were not only financial issues but there were interpersonal congregational issues. The congregation struggled with unpaid taxes on property, and the taxes

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<sup>107</sup> Sean S. O’Neal, *Bridges to People* ( Maitland: Xulon Press 2010) 144.

were mounting. The congregation struggled with a mortgage on the church. There were over twenty-one different accounts at the church. One person was responsible for the disbursement of the money and on all twenty one accounts only two names were on the accounts.

When an organization in the church was afraid of the church coming to their account for money to support the overall church, they would shift and hide money. Aside from all of this, it was a church controlled by families. At the time of my arrival, the church was controlled for the most part by the family of one of our Bishops. The congregation was not astute as it relates to a congregation doing ministry. For the most part church was not an organization to be a voice of the risen lord in a contemporary culture. It was a place to come only to eat at big momma's house after service. Talking about the risen Lords commission to go ye therefore was foreign language to roughly seventy-five percent of the congregation. The reputation of the congregation was very poor in the community.

The author remembers driving past other congregations in the community and seeing the parking lot filled. However when arriving at the authors' parking lot it would not grow until half of the service was over. The author remembers that because the church was perceived as a club, and the pastor faced much opposition. Praise was an offence, shouting was unheard of, and outreach was a strange thing. The author remembers members saying that if he opens up the church for a homeless feeding before the 11:00 A.M. service, they would stop coming to the church. These experiences are enough to cause any pastor to give up and quit pastoring. Nevertheless as the author would have patience and wait for God to do what God does best as the author would watch the congregation grow numerically and spiritually. Ministries began to flourish, worship became transforming and the reputation of the congregation began to change.

All of this was the work of patience. When the author was appointed to the church at Youngstown Ohio, the first words out of the mouth of the Bishop was that the church was anti-pastor. They had a history of fighting leadership. The word on the block was that they had refused to pay their financial responsibility to the connection. As the author arrived at the church the church was involved in a law suit against the outgoing pastor because of infidelity.

The pastor was refusing to leave the parsonage. The author spent almost two months in a hotel with his family because the pastor refused to leave. However when the pastor was able to do ministry, the church was successful in taking in seventy-five new families the first year. This was due to the patience of the pastor. Patience is transformational. In the latter part of this project through the process of interviewing, we will examine the Episcopal transformational trait of patience as it relates to the view of pastors regarding the success of their ministry and Episcopal leadership. Episcopal transformational leadership perseveres. One of the common themes in the establishment of Methodism in the Asbury movement or in the Varick movement is the extent to which both leaders persevered.

Wigger notes the perseverance of Asbury during the American Revolution, and Walls examines the perseverance of Varick during slavery. Perseverance is essential to transformational leadership. Koehler & Pankowski note that perseverance in transformational leadership is necessary because many people within an organization are reluctant to accept change.<sup>108</sup> This is a major dynamic in the institutional church.

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<sup>108</sup> Jerry W. Koehler, Joseph M. Pankowski, Joseph Pankowski, *Transformational Leadership in Government* (Delroy Beach: St. Lucie Press 1997) 75.

## **CHAPTER FOUR**

### **Methodology**

The overall purpose of this chapter is to examine the methodological approach of the project, and in so doing discuss the many facets connected with the design. The methodological approach is qualitative. At the outset it should be noted that in the beginning the author desired to do a qualitative study with a grounded theory approach. The purpose of course of the grounded theory was to gather data by way of surveys, and interviews with the hopes of developing a theoretical approach from the context of the gathered data. The author's initial desire was to collect the data from a sample of sixty pastors. The figure represented a good cross section of five pastors per Episcopal district. Of that sixty there were some who pastured what was coined flagship churches and of course those who pastured midsized congregation.

Although the emphasis was not so much on congregational leadership it emphasized the relationship that existed between Episcopal leader and local pastor. Survey questions were designed to look at the extent to which pastors understood the transformational leadership model. If they didn't understand transformational leadership, questions were raised as to how they understood transformational leadership. The participants would have also been asked questions about their experience of Episcopal transformational leadership.

Unfortunately (while the received surveys where helpful in looking at some of the dynamics of the project) as there was low or no participation, the author had to look at a new approach. It was the decision of the author to collect the data by way of using a narrative approach by way of interviews. It was the belief of the author that to get at the heart of probing the hypothetical assertion and implication, story by way of interview was essential. May answers

the question as to why narrative analysis is important in qualitative research. She asks, “When you want someone to know who you are, what do you do? When you experience anything, how do you make sense of it? How do you communicate your experiences to another person”? She notes that all of these require a narrative approach to get at the heart of the proposed question or problem statement. Riessman, notes that Narrative is a basic human way of making sense of the world – we lead ‘storied lives.

Furthermore, May notes that most narratives studies limit the number of narratives analyzed, and present findings in the form of case studies. According to Merriam in most forms of qualitative research, data are collected through interviews. Merriam also notes the importance of collecting data from interviews. As Merriam quotes, Demurrals the word “interview” itself betrays the idea. Interviewing is really an inner view. It seeks to understand the relevant phenomenon from the inner world of the person interviewed. All of this is significantly important because it allows the author to experientially trace the impact that Episcopal transformational leadership has on pastors within the context of the conference. This methodological approach is the tool that will be used to probe underlying hypothesis. When Episcopates are transformational in their leadership, how does it impact pastoral ministry. What are the results as it relates to the pastor who is in the trenches on a daily basis? What are the common experiential threads that in the tapestry of Pastoral ministry have three origins in an Episcopate that is transformational? To begin with the researcher selected fifteen pastors to capture narrative by way of interview. The fifteen pastors were not monolithic in the types of churches that they pastored. Five of the selected pastored what is referred to as flagship churches. In the context of A.M.E. Zion ministry, a flagship church is one that has a membership of 1000 or more.

In the flagship church, the ministry of the church is not only stable, but the ministry is thriving. There are in reach (bible studies, strong Christian education participation, Sunday school etc.) ministries as well as outreach (feeding programs, Boy Scout, evangelism, affordable housing ministries etc.) as well. The flag ship church was also consistent of a pastor who at least had a masters of divinity degree, although the degree was not exclusively attained at the denominational school. All five of the flagship pastors interviewed was active in connectional leadership, which means they serve on connectional committees on the national level. Flagship pastors were selected because there is a unique relationship that exists between the flagship pastor and the Episcopate. In other words appointments at this level are particularly relational.

The five flagship pastors were selected not only because of their Episcopal relationship, but also because there is a greater level of visibility as it relates to national church dynamics. They are at a level where they can see the effects of transformational leadership or non-transformational leadership. Along with the five flagship pastors were five pastors who had what is called mid-sized congregations (100-300 in attendance on Sunday morning). Driscoll and Breshears note that the work of midsized congregations is just as significant as larger churches. They note that in their city there is a mega-corporate Starbucks, but then there is a little Java-Johns. Both of them are excellent, but in their own way. The problem comes when there is an imposition on one. Small churches aren't bad because there small and big churches are not bad because they are big. In larger congregations, members expect to know their pastors through large gatherings like worship services, weddings, funerals, and newsletter articles. Discomfort comes for a mid-sized congregation, when members want the best of both worlds". As the A.M.E. Zion church is largely comprised of midsized congregations Episcopal transformational leadership take on a distinct nuance as the connectional dynamic is unique within itself.

Certainly the economic dynamic is unique. As flag ship churches may be able to afford a full time professional staff, midsized congregations may be struggling to pay a part time secretary. In connectional ministry it is often the compactness of the congregation mingled with its three tier level of responsibility that causes much pastoral tension.

In the midsized congregation the stress is much more compacted. Finally, five small church pastors were selected. In many connectional churches the small church is seen as being insignificant. Often the ministry is looked upon as being non-influential. While the familiar camaraderie of the clergy allows the small church pastor to have some sense of significance, often the ministry is not seen as a major participative player in the overall movement of the connection. Many small church pastors arrive at small churches with big dreams of growing the church. However as they discover the impact that geographical location and environment has on church growth they become frustrated. It is at this level of ministry that transformational leadership finds its purpose to the so called least of these. Within the context of a narrative methodology, interviews consisting of open ended questions were used. The primary question looked at the ways the pastor understood what transformational leadership was. The second question looked at the extent to which a Bishop was transformational in the inception of the pastor's ministry. The third question looked at whether the pastor felt that they were serving under a transformational leader and what that transformational leadership looks like. The fourth question looked at the extent to which the transformational Bishop's leadership impacted the pastor's local ministry. Finally the question was asked to discuss a circumstance in which the Episcopate was transformational on a crisis level. The study ends with looking at Episcopal transformational leadership in process from three A.M.E. Zion church Bishops.



## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

Chapter five will consist of the field experience of the study. In essence it represents the practical application of the project hypothesis. The field research began with a group of fifteen pastors. The pastors came from a plethora of experiences and pastoral backgrounds. Some of the selected Participants were from mid-sized congregations, while others were from what might be referred to as mega-churches. There was also a group of ministers who pastored smaller churches (a membership of at least thirty. The questions that were asked were relevant to the relationship which they had with their Episcopal leader. The questions evolved around the familiarity with Bass's Model of transformational leadership.

The questions also reflected the nature of the Episcopal leader in both the primary pastorate, the current pastorate, and whether or not the pastor felt that they could confide in the Episcopal leader. All of this is reflected in the story map or the table. At the end of each table, there is an evaluation of the Episcopate/ pastor relationship, along with a brief interpretation of the Participant's experience. The overall purpose of the mapping is to get an understanding of where the Episcopal/Pastor relationship has been and where the relationship is going. It's most significant purpose however is to determine the impact of leadership which is transformational.

## Participant One

	Awareness of Transformational Leadership Model	Nature of the Bishop /Pastor relationship	Nature of the Pastor/Pastorate relationship	Episcopal Transformational leadership impact upon the Pastor	Noticeable Impact of Episcopal Transformational Leadership in the local Church
Episcopal Transformational Leadership in the Primary Pastorate	Not Familiar with Bass's Formal Theory of Transformational leadership in the beginning. But Participant One felt they experienced it	Relationship was very nurturing and productive. Episcopate took a major interest in Participant One's ministry	Pastor was unsure of the self and the ability to pastor the church.	Pastor learned Leadership skills, and ways to relate to a congregation. Participant One noted preaching impact as well.	Participant One noted that the visualization and the actualization of a caring Bishop taught him to be a caring pastor.
Episcopal Transformational Leadership in the present pastorate	Had an orientation of what transformational leadership was.	Relationship is distinct from relationship with Bishop of primary pastorate. Relationship is fair.	The Pastor has been here for 17 years. Congregations trust of the pastor is high.	Participant mentioned that most impact is in the area of worship.	Worship is not as conservative as it used to be. Worship is more liberal.
Current Episcopal Transformational Leadership during a pastoral crisis	Discovered that a similar model of Bass's model was in place.	Comfortable sharing crisis situation with Bishop of the primary pastorate, but not with the current Bishop.	Participant One considers themselves to be very effective in the area of crisis intervention counseling.	Impact was from Episcopate of primary pastorate. Participant One felt like he could tell the bishop anything	As the Episcopate cared for the pastor, the pastor cared for the people.

*Episcopal Transformational Leadership in the Primary Pastorate-* Participant One spoke openly about Episcopal transformational leadership in the primary or maiden pastorate. At the outset of the interview, the researcher noted that there was not much understanding of Bass's transformational leadership model. The researcher noticed that Participant One did have a familiar orientation of what transformational leadership was. The uniqueness was seen in the fact that Participant One knew what transformational leadership looked like, but didn't understand the process of being transformational. Participant One reflected upon how the Episcopate was very transformational during the primary pastorate. Participant One noted how easy it was to call the Bishop up on the phone and receive from the Episcopate wisdom that would help the neophyte pastor understand the way to pastor an A.M.E. Zion church, and through the method of being a Methodist pastor find meaning in ministry. Participant One expressed the nervousness of receiving the maiden appointment, but noted the openness of the Bishop in giving Participant One courage and confidence in doing a good job. Participant One wanted it to be clear that the Episcopate of the primary pastorate was very engaged and involved in Participant One's pastoral ministry. The Episcopal impact upon the pastor was transferred to the pastor's pastoral ministry. As the Episcopate demonstrated a nurturing care for the pastor, the pastor transferred that care to the congregation. Participant One has what is referred to as a care ministry. Participant One also noted that as the Episcopate was caring towards Participant One, that caused Participant One to have care for ministers that were moving at different levels of ministry (i.e.- Local Preacher, Deacon, or Elder). The actualization and the visualization of care from the Bishop Caused care to be at the center of Participant One's focus in ministry.

*Episcopal Transformational Leadership in the present pastorate-* As Participant One mentioned that there was not a sturdy understanding of transformational leadership during the primary pastorate; Participant One noted that he had a somewhat cursory orientation of what the term meant. However as the researcher listen to hear some cues on the understanding of Bas's model, much was left to be desired. At any rate, as the researcher noticed there was a distinction in the relationship that existed between the Episcopate that was at the primary pastorate, and the current Episcopate. Participant One struggled to define the nature of the relationship that existed with the current Episcopate. As the Episcopate during the primary pastorate was very much involved in Participant One's pastoral development and progress, the current Episcopate was only involved in transformation at the liturgical and worship level. Participant One noticed that as Episcopal transformational leadership was manifested through the worship experiences of the annual conference, in the local church setting Participant One is involved in workshops, bible studies, and Sunday school lessons which have to do with liberal and transformational worship.

*Episcopal Transformational leadership during a pastoral crisis-* There are some Episcopates that Participant One felt comfortable confiding in. Those which were designated as father in the ministry, were ones that Participant One could call on. The idea is that to open up to the Episcopate in this way opens up the notion that if you complain to the Episcopate then that means you're not a good pastor. Again the fear here is being perceived as being weak and ineffective. The ability to confide in an Episcopate comes from the strength of the relationship with that particular Bishop. If there is no relationship then there is no level of confidence. The

transference of care from the previous bishop manifested itself in the pastor having a caring ministry in the local church.

*Analysis-* In the analytical interpretation of Participant One, the researcher discovered that there was not a well worked out understanding of what transformational leadership was. Throughout the three tier story mapping of the chart, there was only a gradual development of what Transformational leadership was. Participant One developed a model of Transformational that was similar to the more formal Model. With Participant One, Transformational leadership was present among some Episcopal leaders but not all. Participant One knew what transformational leadership looked and felt like, however Participant One did not feel the totality of transformational leadership in the current context. Episcopal transformational leadership occurs more than four times per year at a worship experience. Participant One does acknowledge that there have been other Episcopates that have been transformational to him and to his ministry. Participant One noted that care was very high on the ministers' value list. Participant One noted that in the inception of the ministry the impact of the Episcopate was so great that Participant One modeled his ministry after the Bishops ministry coupled with the counsel and advice given by the Bishop.

## Participant Two

	Awareness of Transformational Leadership Model	Nature of the Bishop/ Pastor Relationship	Nature of the Pastor /Pastorate Relationship	Episcopal Transformational Leadership impact upon the Pastor	Noticeable Episcopal Transformational Leadership in the local church.
Episcopal Transformational Leadership in the primary Pastorate	Had little awareness of Bass's Transformational Leadership model	Bishop was Very proactive, supportive and developmental. Bishop pinpointed spiritual gifts	Primary Pastorate was successful based on noticing and connecting gifts of administration and finance	Episcopal leadership developed Pastor into an effective church administrator and conference treasurer	Local church is financially stable, and involved in community outreach. Highly organized ministry
Episcopal transformation Leadership In the present Pastorate	Somewhat familiar with Transformational Leadership Model	Distant, not much communication with the Bishop.	Has been at pastorate for 20 years	Not much impact due to lack of communication	No impact
Current Episcopal Transformational Leadership /crisis	Not familiar with model during moments of Pastoral crisis	During crisis Episcopate was hard to reach.	Maintained nurturing relationship with congregation	Not much impact due to lack of communication	No detectable impact.

*Episcopal Transformational Leadership in the Primary Pastorate-* Participant Two demonstrated very little awareness of Transformational Leadership according to Bass. It was noted that while Participant One had an orientation towards the ends of transformational Leadership Participant Two did not understand the formal process or how it is understood through the practice of leadership. Participant Two's understanding dealt primary with Transformation that is dually noted and visually seen. However there was not much orientation towards how a leader practices Transformational Leadership. In understanding Transformational Leadership at the primary pastorate level, there were hints of familiar traits and attributes of Transformational leadership, however the proactive process of the transformational leader was missing. In the primary pastorate, transformational traits were seen in the Episcopate. The relationship was such that the Episcopate took such an interest in the Pastors ministry that the Episcopate developed skill that was not only beneficial to the local pastorate, but was beneficial in helping the pastor to function on a broader connectional level.

*Episcopal Transformational Leadership in the present pastorate-* Once the distinction is made between the Episcopate of the primary pastorate and the present Episcopate. While interviewing Participant Two, the researcher noted how Participant Two did not feel like the current Episcopate was not very transformational. The primary problem was the issue of bad communication. Participant Two felt like the Episcopate was too busy to be transformational. Participant Two noted a pre-Episcopal relationship with the Bishop. Participant Two noted that before the Bishop became a Bishop they would talk all the time. There was a dualistic healing in the relationship. However Participant Two noted that as Participant Two and the Bishop

interfaced because the bishop was always busy, Participant Two felt like she never had his full attention. Participant Two felt as though the Bishop always give quick answers without considering the point of view of the Participant Two. Participant Two noted that the Bishop in the primary pastorate seemed to be more informal and approachable. The present Bishop seems to be too busy to sit and talk to. To Participant Two because there is no real rich communication, there is no transformational impact from the current Bishop. There is no impact upon the pastor and no impact noticeable in the local church.

*Episcopal Transformational leadership during a pastoral crisis-* Given the presence of the most concurrent and constant connectional economic crisis (raising the general claim) Participant Two discussed the issue of the Episcopate not understanding the nature of the times. Participant Two expressed a concern that Episcopal leadership is out of touch with the economic realities that affect the church budget. The demand for the claim coupled with the falling away of finances creates much strain on the pastoral ministry of the church. This is coupled with the reality that if the general claim is not paid, then the pastor is not in good standing. If the pastor is not in good standing, it jeopardizes his stability as a pastor. In other words the appointment can be lifted. The economic reality of the times, the demands for the claims by the bishop, and the shrinking away of budgetary funding in a sense cause the pastor to cry out in the dark.

Analysis- once again in the infancy and primary stage of the pastorate, the Episcopate was very transformational. Participant Two discussed the transformational ways of the Episcopate which went so far as to connect Participant Two inner gifts and graces with not only pastoral ministry but ministry on a connectional level. The Episcopal role was more pastoral to



the pastor, and the impact upon the local church was seen in the high levels of organizational stability and organizational movement. Participant Two held a lengthy pastoral ministry. Participant Two has been at the church for seventeen years. Participant Two has a ministry of locating gifts among the church members and connecting them with the overall needs of the church. The current relationship with the Episcopate is not transformational. Participant Two values effective communication and sincere understanding. This translates as Episcopal leadership that is sensitive to the ongoing needs of the pastor as he or she engages pastoral ministry. It is the analytical approach of this researcher that this long term pastor notices a time shift in the overall relationship between a pastor and a Bishop. Transformational leadership is not in effect because to Participant Two, the core values of the Episcopate/ pastor relationship are missing.

## Participant Three

	Awareness of Bass's Transformational Leadership model	Nature of the Bishop/Pastor relationship	Nature of the Pastor /Pastorate relationship	Episcopal Transformational leadership impact on the Pastor	Episcopal transformational Leadership impact upon the Pastorate
Episcopal Transformational Leadership in the primary Pastorate	Not familiar with the formal understanding of Bass's model	Non-existent until 3rd appointment	In the primary pastorate. Pastoral ministry was a learn as you go experience	Much Episcopal transition affected impact	Would not be noticed until 3 <sup>rd</sup> church
Episcopal Transformational leadership in the present pastorate	Currently has some semblance of what Episcopal Leadership from Bass looks like	Believes that the episcopate has a unique way of relating to the pastor	Flagship church is growing	Brotherly approach that desires to bring the church into the 21 <sup>st</sup> century	Seminary and workshops on involving the church into social media.
Current Episcopal transformational leadership during crisis	Aware of what transformational Episcopate looks like during pastoral crisis.	With the current Bishop pastor felt that he could go to Bishop	Pastoral crisis conducive of raising connectional claims	Current Episcopate very good with communication. Pastor is very good communicator	Previous bishop opened with discussing critical pastoral issues.

*Episcopal Transformational Leadership in the Primary Pastorate-* Participant Three noted that in the beginning there was really no transformational leadership because of the transitioning of Episcopal leadership. As he came into the first pastorate, the Episcopate was being re-assigned to another conference. The next Bishop to come on board was not transformational, and it would not be until the third appointment that Participant Three felt what he believed to be transformational. It was this particular Episcopate that took a genuine concern for the overall development of the pastor. Participant Three noted that the Episcopate which was transformational in his ministry was very hard on him. Yet Participant Three noted that the Episcopate taught him how to relate to a congregation, how to get the congregation to move in a way that embraces both the vision and the mission of the church. Participant Three noted that while there was an Episcopate which took an interest in his ministry, there were others that who from a distance were transformational to him. Transformational for him was not experienced in the beginning, but it was manifested later on.

*Episcopal Transformational Leadership in the present pastorate-* Participant Three felt very comfortable talking about the transformational leadership of his current Bishop. Participant Three looked at a paradigm where the Episcopate didn't function as a father of the church but that he operated as a brother in ministry. Although the pastor was around the same age as the Episcopate, he noted that it was difficult to see him as a father in the ministry. He noted how because of the brotherly relationship he was able to relate better to him, and how if he needed guidance in a particular area the relationship provided the range to easily communicate. Participant Three also noted that the Episcopate was transformational to the point that he had not

forgotten what it meant to be a pastor. Participant Three noted that when many pastors become Episcopates, they forget what it meant to be a pastor. Participant Three noted that as the Episcopate governed the conference he did so always with pastors on his heart, and what it meant to be a pastor. Participant Three noted that the current Episcopate represents what is most healthy and what is most necessary for one to be an effective bishop in the 21st century

*Episcopal Transformational leadership during a pastoral crisis-* as Participant Three had experienced moments when his personnel family life was in turmoil, the bishop who began taking an interest in his ministry was someone who could give him counsel about the overall circumstance. In the bishop who was with him in the first part of his pastoral ministry he found some one that he could open up to. Participant Three found an Episcopate who were willing to listen to someone who would not only listen to his dilemma but someone who would give wisdom to make the circumstance better. When asked if he felt that he could confide with the bishop he is with now, He responded very much so. The pastor values the ability to share in a safe environment, and this is characteristic of his ministry.

*Analysis-* Participant Three demonstrated that Transformational Episcopates do not always come at the beginning. When asked what Bishop was most influenced and inspirational at the beginning of his ministry, he quickly responded, “none”!! It was not because Episcopal transformational leaders were not present, however it was because Participant Three was between bishops who were transitioning out, dying or not staying for a long period of time. Participant Three noted that the Bishop who came at his third appointment was very

transformational. The values that Participant Three expressed as necessary to be an effective Bishop he found in the Bishop of his third appointment. Transparency was very important to Participant Three. It would seem that through transformational leadership Participant Three learned how to effectively pastor a church. The pastor was willing to make himself vulnerable by being open to trusting the Episcopal wisdom as to it related to pastoring techniques. Participant Three also noted that there were some Episcopates which he did not feel comfortable confiding in during a time of crisis. Many had disposition and distant issues. However Participant Three noted that the current Episcopate was very receptive, and Participant Three felt that he was comfortable opening up to the Bishop.

## Participant Four

	Awareness of Bass's transformational Leadership Model	Nature of Bishop/Pastor relationship	Nature of Pastor/Pastorate Relationship	Episcopal Transformational leadership Impact upon the Pastor	Episcopal Transformation leadership upon the Pastorate
Episcopal transformational leadership in the primary pastorate	No formal understanding of Bass's model	Relationship was very developmental. Episcopate was very transformational	From the Episcopate, pastor developed a passion for overseas mission and evangelism	Episcopate encouraged pastor to stay true to his spiritual self.	A charismatic AME Zion church
Episcopal transformational leadership in the current pastorate	No formal understanding of Bass's model, although knows basic principles	Fundamentally relationship based on collecting the assessment.	Inner church generational struggles pastor is ready to leave	Transformational in worship experience	None
Current Episcopal transformational leadership during crisis	Cursory understanding of Bass's Model	Not close enough with Episcopate to confide in.	No Episcopal transformational leadership amidst divided congregation	None	None

*Episcopal Transformational Leadership in the Primary Pastorate-* In the primary pastorate there was no formal understanding of Bass's Transformational leadership model. There was a self-developed understanding of the model. Participant Four noted that in the primary pastorate, there was a very close and developmental relationship with the Episcopate. As the neophyte pastor was coming from a charismatic background, the Episcopate expressed to him that he should not lose that influence upon his ministry. The primary pastorate and each pastorate following had a charismatic influence upon it. The Episcopate was very influential in the area of overseas missions and social outreach. The charismatic approach of the pastor has a social Gospel thrust. Prior to the primary pastorate, the Episcopate had a relationship with Participant Four's mother who is also a pastor.

*Episcopal Transformational Leadership in the present pastorate-* Participant Four conveyed the reality that Episcopal transformational leadership was not experienced in the current pastorate. To Participant Four, the relationship with the Episcopate was for the most part financial and centered on the paying of general claims. As Participant Four goes through the drama of a congregation that is not progressive, dwindling resources and personal health issues, Participant Four notes that there is not much counsel from the Episcopate. Participant Four noted that he was ready to walk away from the pastorate. His words were that as he made the decision to walk away from this historical church, he felt as though a great load had been lifted from his shoulders. Three reasons were reflective of his frustration. On the one hand there was the lack of motivation among the congregation. Although the church was bringing in young people there were the struggles between the young and the old and in the end the congregation as a whole did

not feel like doing any cutting edge ministry. The second reason was the dwindling of resources. The pastor had to cut loose many programs because the demands from the larger church coupled with the ongoing bills did not afford the church the opportunity to do any meaningful ministry. Currently the church had to end what was a successful feeding program that many in the community depended on. Finally there was the stress upon the pastor. Each conference brought the stress of whether the pastor was going to have enough money to pay the claim. This concern was connected to the reality that if the claim was not paid, he and his family would have to be moved and not necessarily to another church. Amidst all of these challenges, there was no transformational leadership.

*Episcopal Transformational leadership during a pastoral crisis-* As the researcher began to dialogue with Participant Four the researcher began to explain what Episcopal Transformational Leadership was. The researcher and Participant Four looked at this in light of pastoral crisis. Participant Four is in a situation where he has no retirement, he has no health care, and not enough salary to compensate him as he grows older and his children become college age. Because there is no transformational leadership from the Episcopate, Participant Four receives psychiatric counseling.

*Analysis-* Although Participant Four has no formal understanding of Bass's Transformational leadership model, he does have an understanding of some of its characteristics. Participant Four has pastored four churches in the A.M.E. Zion Church. He is what might be referred to as a veteran pastor. Participant Four is experiencing the effects of the unspoken stresses of connectional and itinerate ministry. The perceived lack of productivity coupled with



no words of comfort or guidance not only causes psychological frustration, but it also affects the esteem of the pastor regarding his ability to pastor. A congregation that is in flux as it relates to outreach and worship, affects the identity of Participant Four's charismatic nature. It is the analytical conclusion of the researcher that transformational leadership is very much needed, and is indeed necessary for the mental maintenance of both pastor and congregation.

#### Participant Five

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor Pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Had an understanding of Bass's model Of Transformational leadership	Very productive and nurturing relationship. Very transformational at this stage	Primary appointment was very challenging. Many church struggles	Compassion for the people impacted pastor	Pastorate maintained pastor as Episcopate encouraged him to stay. Newly started church is progressing
Episcopal Transformational Leadership in the current pastorate	Had an understanding of Bass's model Of Transformational leadership	Episcopate has a mentoring relationship with pastor. Bishop and pastor are very close	Challenging church. Many congregational struggles	Episcopate was and is encouraging during pastoral and congregational challenges	Not only effectively pastors church but is also a pastor of the entire district
Current Episcopal Transformational Leadership during a crisis	Had an understanding of Bass's model Of Transformational leadership	Relationship very transformational during a period of personal and pastoral crisis	Transformational leadership experienced during a time of personal crisis	Amidst the crisis of the current pastorate Episcopate is very transformational	Episcopate maintains contact with the pastor and is very transformational

*Episcopal Transformational Leadership in the Primary Pastorate-* The Bishop of the primary pastorate was very transformational. Participant Five pointed out that he started out as a driver for the Episcopate. He noted that as the driver he learned much from the Bishop. In the

primary pastorate it was the compassion of the Episcopate that impacted him the most.

Participant Five noted the genuine love that the Episcopate had towards the people. Primary Episcopate encouraged Participant to preach the word and love the people. From this Participant Five would develop a sense of sacrifice as it relates to ministry and would develop skill as it relates to dealing with congregations in crisis. Primary Episcopate was transformational in the sense of giving Pastor Information that would help him survive in the connection. Noted the sternness of the bishop but noted the care the bishop had for pastors in general

*Episcopal Transformational Leadership in the present pastorate-* Participant Five speaks very highly of the current Episcopate. The Episcopate arrived in the Episcopal area at a critical time during the ministry of Participant Five. Participant Five noted that he was ready to walk away from the denomination. However the Episcopate “loved on him” and worked with him, healing his spirit and healing his hope to effectively pastor a connectional church. This history seeds the relationship currently. Participant Five has been promoted in the conference, and struggles to demonstrate the level of care that he received from the Bishop.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Five started up a new church. He wanted to create something that lacked the baggage of more traditional churches and was a fresh approach to ministry. It was the contention of Participant Five that he was not supported by the connection in his new endeavor. He began to have feelings of abandonment and felt like he was just left out on his own. He was discouraged to the point that he wanted to walk away from the church. As Participant Five made his way to inform the Episcopate what he wanted to do, the Episcopate sympathized with his plight, and encouraged

him to hang in there. The pastoral situation affected the family situation. The bishop was very transformational in pulling both the aspirations of the pastor and the pastor's family together. The Episcopate was transformational on two levels the pastorate and the family

*Analysis-* Participant Five had an understanding of the Transformational Leadership Model, and experienced it through every segment of his ministry. Participant Five had the fortune of starting out ministry with a bishop who was transformational and who is currently with a bishop that is transformational. As Participant Five is a veteran of the gulf war, his orientation of leadership was stable during this process. He knew what to look for in a transformational leader. To him, attributes of a transformational leader were; compassion, informational and understanding. Although Participant Five is aware of Episcopates that are not transformational at the pastoral level, he notes that each Bishop that he served under was Transformational and that he has borrowed from the Episcopates that he has served under. It is ironic that the pastor is a presiding elder at a young age and manifests the very transformational traits that he has been exposed to.

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/Pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Has understanding of Bass's model	Episcopate was transformational in primary pastorate. Very progressive	Very challenging congregation	Impacted by the personal care of the Episcopate to the pastors.	Amidst the many challenges of the pastorate through care, pastor grew the membership.
Episcopal Transformational Leadership in the current pastorate	Has understanding of Bass's Transformational leadership model	Not much of a relationship with the current Episcopate	Receptive of Pastors leadership	None	Impact from primary Episcopate
Current Episcopal Transformational Leadership during a crisis	Has an awareness of Bass Model	None	During crisis oriented situations primary episcopate taught him to be caring	None	None

Participant Six

*Episcopal Transformational Leadership in the Primary Pastorate*- Participant Six spoke very highly of the Episcopate of the primary pastorate. Participant Six noted that the Episcopate was firm but fair. Participant had a good understanding of Bass's transformational leadership model and believed the Episcopate of the primary pastorate to be very transformational. When Participant Six struggled with salary in the first pastorate the Episcopate allowed him to move into one of his houses, and furthermore gave him a job in the Episcopal office to compensate for

a poor salary. It was the primary Episcopate that allowed Participant Six to become a presiding elder at the age of twenty-five. Participant Five noted the busyness of the Episcopate. The Episcopate journaled every move that he made for the church on a daily basis. Through the Episcopate Participant Six would have a well worked out understanding of what it mean to be gainfully employed in the work of ministry. Primary Episcopate taught him to be approachable.

*Episcopal Transformational Leadership in the present pastorate-*Participant Six has a causal relationship with the Episcopate. As participant Six is a flagship pastor, he feels that the relationship with the Episcopate is purely financial. Participant Six notes that most of what he learned in the area of being a transformational leader came from the Episcopate of the primary pastorate. Participant Five considers himself to be transformational in his leadership among his current pastorate. It is clear that the impact of the current Episcopate is miniscule.

*Episcopal Transformational leadership during a pastoral crisis-* Because of the cordial relationship that exist between Episcopate and pastor, it is clear that Participant Six would not feel comfortable going to the Episcopate with a crisis. Although Participant Six is supportive of the Episcopate, and shows the Episcopate the respect that is due, Participant Six is very careful with the Episcopate and keeps his distance

*Analysis-* It is evident that participant Six is a transformational leader. Participant Six is a very progressive pastor who is intricately involved in the lives of the ones that he ministers to. Participant Five responds well to Episcopates who are open, and who are respectful of pastors who are in the trenches. He is very open to Bishops who are open to him, and knows how to be a

respectful pastor as it relates to Episcopal leadership. However Participant Six is distant to those who are distant to him. By the time that Participant Five arrived at his current appointment, he had been involved in enough relationships with Episcopal transformational leaders to sustain him. Participant Six strikes the difference between a Transformational Leader and Manager, The problem in the connection according to him is that there are too many Episcopal managers as oppose to Episcopal transformational leaders.

#### Participant Seven

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor Pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Not aware of Bass's Model of transformational leadership	Transformational Bishop. Relationship defined as positive	Ministry characterized as transformational	Very open. Made time for pastors	Organization of church. Open door counseling.
Episcopal Transformational Leadership in the current pastorate	Not aware of Bass's Model of transformational leadership	Episcopate is transformational.	Transforming pastorate	Very paternal and open to pastoral counseling	Creativity in ministry. Started new worship experience
Episcopal Transformational Leadership during a crisis	Not aware of Bass's Model of transformational leadership	Episcopate has proven to be transformational in crisis	Transformational leadership in crisis	Very transformational	Pastor was able to be transformational during financial crisis

*Episcopal Transformational Leadership in the Primary Pastorate-* the Episcopate of the primary pastorate was very transformational. Participant Seven notes how the Episcopate was very nurturing in this his maiden appointment. Participant Seven notes how the Episcopate taught him how to dress like a preacher, and look like a preacher. Participant Seven notes how when the

pastor was having issues related to the district the bishop wanted to talk privately with him regarding the matter. The Episcopate was not exclusively reliant upon the words of the presiding elder, but wanted to have direct dialogue with the pastor. Episcopate was very much involved in the life of the pastor and thus involved in the life of the ministry at hand.

*Episcopal Transformational Leadership in the present pastorate-* Current Episcopate is very transformational. Episcopate is very involved in the ministry of Participant Seven. Episcopate comes to check on relationship between pastor and people. Episcopate speaks with pastor and with people to understand the nature of the relationship between pastor and pastorate. Also Participant Seven is impacted by the preaching of the Episcopate. Episcopate takes Participant Seven up to a classroom and goes over the fundamentals of preaching. This affects the pastorate in the sense that the pastor strives to be the best preacher that he can be.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Seven went through a pastoral crisis. The crisis had to do with church conflict. When the pastor was ready to give up, the Episcopate encouraged the pastor to stay. The Episcopate was quick to remind the pastor that pastoral ministry is not just about the pastor. As the pastor was nourished he became a better pastor who was more sensitive to the needs of the people.

*Analysis-* Participant Seven had no real understanding of Bass's transformational leadership. As was the case with the other Participants, the understanding of transformational leadership had more to do with end results as oppose to the process flowing from the leader. As

the Episcopate had a previous relationship with, the Participant Seven Episcopate was able to initially sew into Participant Seven ministry at an earlier period.

#### Participant Eight

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/Pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Familiar with Bass's Model	Relationship was transformational. Very pastoral	Pastor was an army chaplain. Transitioning ministry	Episcopate was a ww2 chaplain. Transitioning from military to civilian ministry	Had large impact on through the pastor Episcopate was largely responsible for the growth of the chapel.
Episcopal Transformational Leadership in the current pastorate	Familiar with Bass's Model	Relationship with current bishop is not transformational	Pastor has been at church for 20 years. Solid congregation.	Relationship with current bishop is not transformational	Outside of worship, not much impact
Current Episcopal Transformational Leadership during a crisis	Familiar with Bass's Model	During crisis did not have much of a relationship to confide in the Episcopate.	Effective in being a listener. Has the trust of the congregation	No impact during time of crisis	Not much of a relationship with bishop for transformational leadership to happen during a crisis.

*Episcopal Transformational Leadership in the Primary Pastorate-* Episcopate of the primary pastorate was very transformational. Participant Eight discusses how the Episcopate was open with some of the pains he experienced in ministry and furthermore used the pain to a pastor that was in pain. Episcopate took a genuine interest in young pastors who were starting out. Episcopate of the primary pastorate impacted the preaching of the pastor in the sense that he stressed good exegesis. Episcopate was very transformational in being transparent with the



painful moments that were a part of the Episcopate's own ministry. Episcopate was open with the experience of coming home from World War II and finding his wife pregnant with another man's child. Episcopate was very open about how he was being burglarized and had to shoot and kill a eighteen year old teenager. The transparency of the Episcopate was extremely inspirational to Participant Eight. Participant Eight shared many similarities with the Episcopate. Both were chaplains in the army.

*Episcopal Transformational Leadership in the present pastorate-* Participant Eight articulated the fact that there was really no connection with the current Episcopate. The relationship is more or less based on Participant's ability to raise the general claim. When Participant Eight was asked whether there were any traits of the primary Episcopate his response was, none. Participant Eight not only was very opinionated about the current Episcopate, but had issues with the direction that the overall board of bishops was taking the connection in. In his belief most of the bishops (including the current bishop) had lost the respect of the people. In the thinking of Participant Eight, the conference and the connection was not primarily about ministering to the lost but was concerned primarily with collecting money.

*Episcopal Transformational leadership during a pastoral crisis-* In the interview with Participant Eight, it was quite obvious that there was not a strong enough relationship with the current Episcopate to confide a crisis with. While there was closeness with the primary Episcopate, in the area of sharing the wounds and scars of the pulpit and the pastorate, he did not feel that open to share such with the current Episcopate.

*Analysis-* As Participant Eight shared that his first Pastorate was accompanied with a broken marriage and issues with his children he most valued relationships were he could perform the catharsis of emptying himself into another knowing that the other could handle what was being shared because the one receiving had been through similar experiences. The inability to connect in crisis or in pain created a deep sense of frustration and discouragement. Also, as Participant Eight has pastored for a while, he has had an opportunity to see and experience many Episcopates both past and present.

#### Participant Nine

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor Pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastor
Episcopal Transformational Leadership in the Primary Pastorate	No awareness of Bass's Model of Transformational Leadership	Very proactive and transformational.	Church growth and expansion with the on in a small church	A shrewd administrator	An appreciation for the use of lay ministry
Episcopal Transformational Leadership in the current pastorate	Aware of Bass's Transformational leadership model	Very supportive and involved in the life of the pastor	Expansion from a local ministry to a global ministry	Passion for mission work	Very much involved in overseas mission
Current Episcopal Transformational Leadership during a crisis	Aware of Bass's Transformational leadership	During crisis very supportive	Comfortable confiding in Episcopate	Impacted by a sense of openness	Membership has a relationship of genuine trust and appreciation for the pastor.

*Episcopal Transformational Leadership in the Primary Pastorate-* Participant Nine spoke very highly of the Episcopate of the primary pastorate, and noted how the Episcopate was firm but fair. Participant Nine noted the toughness of the Episcopate, but that the Episcopate was tough because he wanted to make sure that Participant Nine developed into an astute leader. The

transformational trait here was the firmness yet care of the Episcopate. Participant Nine noticed that the Episcopate was a visionary. Participant Nine noted that God led the Episcopate to relocate Participant Nine to a challenging work, but that the work flourished.

*Episcopal Transformational Leadership in the present pastorate-* While Participant Nine spoke very highly of the Episcopate of the primary pastorate, his discussion of the current Episcopate dealt primarily with the Episcopates support of Participant Nine's support of world missions. The researcher did not hear acts of support related to Transformational leadership. There were no words which spoke of a trust that was information sharing and inspirational that encouraged the pastor to do greater works. As it related to the current Episcopate the conversation was very short.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Nine felt that the current Episcopate is supportive during moments of crisis, and feels comfortable going to the Episcopate during a pastoral crisis. Participant Nine articulated that most of the Bishops that he has served under have been very supportive during a time of crisis in the pastorate, whether that crisis has been pastoral or personal.

## Participant Ten

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Very familiar with Bass's Transformational Leadership model	Very Transformational Very developmental in theological education	Congregation picks up on the importance of theological reflection	Theological rigor	Pastorate worked well with pastor in area of congregational dynamics
Episcopal Transformational Leadership in the current pastorate	Very familiar with Bass's Transformational Leadership model	Very sensitive to the needs of the pastor. Very Transformational	Very systematic and sensitive to the needs of this small congregation	Impacted by Episcopal compassion	Impacted the relationship between pastor and people
Current Episcopal Transformational Leadership during a crisis	Very familiar with Bass's Transformational Leadership model	Felt he could confide in bishop during crisis in pastorate	Developed sensitivities for members in crisis	Compassion and care	Congregation open to sharing personal crisis with pastor

*Episcopal Transformational Leadership in the Primary Pastorate*-The Episcopate in the primary pastorate was familiar with Bass's model of transformational leadership. Participant Ten noted how the Episcopate of the primary pastorate was very Transformational. Participant Ten noted how the Episcopate was very nurturing in the area of theological education. Participant Ten noted how the primary Episcopate continues to have a transformational relationship with him. He notes that much wisdom comes from the scheduled meetings that they have on a monthly basis. Because of the transformational relationship with the primary Episcopate, the

primary pastorate picked up on the importance of theological truth and sensitivity. As Participant Ten was impacted by the theological rigor of the Episcopate, Participant Ten brought that rigor to the congregation.

*Episcopal Transformational Leadership in the present pastorate-* Participant Ten discussed the prelate of the current pastorate. He noted how the current prelate is very companionate and pays particular attention to detail as it relates to the placement of pastors. He notes how the Episcopate is very systematic and takes a genuine interest in the ministry of the pastor. Noted how the Episcopate is very up front and direct about the effective or ineffective ministry of the pastor. Out of the Episcopal transformational leadership trait of compassion, the current pastorate is impacted by the transference of that particular trait.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Ten spoke of one crisis in particular that had to do with finances. He noted that he felt very comfortable coming to the Episcopate about the matter and the bishop responded in a positive way. As a result of this particular situation, Participant Ten has been very transformational in being open with crisis that occurs among the membership of the church. As he has received pastoral care he delivers pastoral care to his members.

*Analysis-* The larger impact upon the ministry of Participant Ten was the primary Episcopate. It was the primary Episcopate that matched the gifts of Participant Ten with his given ministry. Participant Ten was a student in seminary and was instrumental in doing congregational studies for the Episcopate when the Episcopate was a local pastor. The Transformational relationship continues, even as the Episcopate is retired.

## Participant Eleven

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Not familiar with Bass's Transformational Leadership model	Episcopate was not Transformational. Overall relationship was challenging	At times very challenging, however very progressive	No impact from primary Episcopate.	none
Episcopal Transformational Leadership in the current pastorate	Not familiar with Bass's Transformational Leadership model	No relationship	Very successful ministry. Full ranged outreach ministry	No impact from the current Episcopate	none
Current Episcopal Transformational Leadership during a crisis	Not familiar with Bass's Transformational Leadership model	Participant indicated that there was no relationship of trust	No impact from current Episcopate	No impact during pastoral crisis	none

*Episcopal Transformational Leadership in the Primary Pastorate-* Participant Eleven is a Chaplain. In this scenario, the Chaplain has a congregation that is interdenominational. The chaplain is a representative of the A.M.E. Zion Church on active duty. The endorsing agent of the Chaplain is not the primary Episcopate. They are two separate Bishops. The affection of Participant Eleven was upon the endorsing agent who was a bishop who was a U.S army veteran and chaplain. It was through this particular relationship that Participant Eleven had a transformational relationship with the Episcopate. The Episcopate which Participant Eleven served under was very strained. Participant Eleven felt like the Episcopate took no genuine interest in the fact that Participant Eleven wanted to represent Zion in the armed forces. The

primary Episcopate was very much needed at this time because he needed to know how to relate to others who were not a part of Zion Methodism.

*Episcopal Transformational Leadership in the present pastorate-* One of the realities that Participant Eleven points out is that the While the Chaplaincy is a part of A.M.E. Zion ministry, it is a remote part. Being remote in different parts of the world and being occupied with the immediate leadership, (Post Chaplain, Battalion Commander etc.) contact is often lost with Zion leadership. The researcher has grown up in the home of an Army chaplain. The temptation to relate to the Episcopate only during the annual conference is a common occurrence. The only relationship that Participant Eleven had with the Episcopate was during the annual conference.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Eleven experienced many different crises in ministry. There were issues that centered on church administration and there were personal issues as well. Participant Eleven noted that the issue also involved being the only black chaplain that pastored an all-white church, and also Pastoring churches that did not agree with his structure of ministry. Participant Eleven discussed hardship tours where he had to be away from his family in another country. Participant Eleven mentioned that he did not have a transformational relationship with his Bishop during a time of crisis.

*Analysis-* Participant One expressed a real need to have an Episcopal relationship that was transformational. The primary pastorate (which was with an A.M.E.Z. ION Church) was a very painful experience where the Bishop reminded Participant Eleven, “we don’t owe you nothing”. This seems to season the understanding of the role of a bishop as a pastor’s pastor in the mind of Participant Eleven. It is interesting however that during a difficult time in the life of

Participant Eleven ministry, the bishop which was most transformational to him was a Bishop of the Apostolic Church.

#### Participant Twelve

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Not familiar with Bass's Transformational Leadership Model	Primary Episcopate was very transformational	Pastor and congregation were reciprocal in accepting each other	Care for a productive ministry and a theologically trained mind	Church growth due to Episcopates concern for church stability,
Episcopal Transformational Leadership in the current pastorate	Familiar with Transformational Leadership Model	Current Episcopate is very transformational	Very challenging appointment	Surviving and maintaining amidst church conflict	Among some in the pastorate moving towards healing
Current Episcopal Transformational Leadership during a crisis	Familiar with Bass's transformational leadership Model	Felt she could confide in Episcopate during moments of crisis.	Pastor transformational during congregational crisis	Keeping hope in hopeless moments	During church crisis pastor is active in healing process

#### *Episcopal Transformational Leadership in the Primary Pastorate – Participant Twelve*

noted that the primary Episcopate was very transformational in his leadership. His primary interest was in the theological development of her mind. Participant Twelve noted that the Episcopate took such an interest in her theological development, that he financed her theological education. Participant Twelve so noted that the Episcopate took a genuine interest in her development as a pastor. The Episcopate was transformational in the sense of giving her sound principles from his experience on how to pastor a church in the Zion structure.



*Episcopal Transformational Leadership in the present pastorate-* Participant Twelve pressed that the appointment that she has is a very challenging appointment. The challenge stems from the church membership not being aware of the polity of the church. However Participant Twelve expressed that the Episcopate is very supportive during this difficult appointment. Transformational Leadership is experienced as he continues to motivate and encourage her when she is at her lowest moments. The Episcopate is very transformational in leading her when it comes to making critical decisions affecting the church. Contact is made on a continuous basis.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Twelve expressed how members of the church entered her office and gave her a note requesting for her to resign. This was almost the epitome of a church in crisis. However, Participant Twelve as able to be transformational because the Episcopate was being transformational to her. The mind set and ideology which was given to her was to "remember the remnant". By caring in the midst of crisis she was able to work with the ones who continued to be faithful to the church. Episcopal transformational leadership had flown through her to the congregation

*Analysis-* As the researcher is very familiar with the ministry of Participant Twelve, the researcher understands the nature of how Participant Twelve ended up at the current appointment. Participant Twelve came to the current appointment after a tumultuous pastorate. Participant Twelve was left destitute with nowhere to go, and ended up at the current appointment. It is the analysis of the researcher that it was necessary for Participant Twelve to end up with an Episcopate which could not only heal her wounds, but one that could mentor her back into pastoral ministry. At this level it was important that the Episcopate had a proven

understanding to the congregational dynamics of the A.M.E. Zion Church, as opposed to the dysfunctional dynamics of a mob.

#### Participant Thirteen

	Awareness of Bass's transformational leadership model	Experienced in the Bishop/Pastor relationship	Experienced in the Pastor/pastorate relationship	Episcopal Transformational leadership impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Was there Episcopal Transformational Leadership in the Primary Pastorate?	Aware of Bass's transformational leadership	Very Transformational relationship. Very motivating	Effective in giving local church passion for world missions	Passion world ministry	Transformational leadership felt by pastorate through education of understanding history of the church
Is there Episcopal Transformational Leadership in the current pastorate?	Aware of Bass's transformational leadership Model	Very transformational	Motivates pastor and pastorate to understand churches local mission and broader mission	Participant continues to travel around the world with Episcopate. Passion for world ministry	Transformational leadership seen in local context through massive support for world missions
Was Episcopal Transformational Leadership experienced during a pastoral crisis?	Aware of Bass's transformational leadership Model	No crisis in particular but felt Episcopate was trustworthy	Participant did not feel like she had any major pastoral crisis	Participant did not feel like she had any major pastoral crisis	Participant did not feel like she had any major pastoral crisis

*Episcopal Transformational Leadership in the Primary Pastorate-* While Participant Thirteen was not particularly talkative, she did express that the Episcopate of the primary pastorate was transformational in the sense of teaching her the history and the structure of the church. The Episcopate was also interested in her over all theological development. Her first pastorate was given to her when she started Theological Seminary as her Bishop was formally trained in Theology, the bishop encouraged Participant Thirteen to receive her training as well.

As the Bishop of the Episcopal area had a mission to India, London and parts of Africa, a love for world missions grew in her. Eventually she would be selected to be a part of the bishop's team to do mission work and hold annual conference in diverse countries. As Participant Thirteen served in the armed forces, she was aware of the transformational leadership model.

*Episcopal Transformational Leadership in the present pastorate-* In the present pastorate, Participant Thirteen expressed how awestruck she was by the world movement of the Episcopate. What was most transformational to her was the ways in which he made investments in her demonstrating that the church at large would not become myopic or made small. The Episcopate would teach her that the A.M.E. Zion church was a world church. The Episcopate would take a genuine interest in how Participant Thirteen would pass the passion on to the pastorate.

*Episcopal Transformational leadership during a pastoral crisis-* Participant Thirteen mentioned nothing of a pastoral crisis. It would seem that the overall mission of Participant Thirteen was to connect with the conference as the conference connected with the world mission of the church. She was reluctant to talk about her pastorate, and she was somewhat reluctant to talk about her church and was very positive as related to Episcopal leadership.

*Analysis-* For whatever reason Participant Thirteen felt a little reluctant to do the interview. She did not speak of church issues, however she has just been appointed to a church where in the 150 year history of the church it has never had a female pastor. In answering each question of the interview, her words were very carefully selected. She was very convinced

however that she had a transformational relationship with her primary Episcopate and her current Bishop.

#### Participant Fourteen

	Awareness of Bass's Transformational Leadership model	E.T.L. experienced in Bishop pastor relationship	E.T.L. Experienced in the Pastor/pastorate relationship	E.T.L impact upon the pastor	E.T.L. impact upon the pastorate
Primary Pastorate	Not Familiar with Bass's Transformational Leadership Model.	Episcopate demonstrated high levels of transformational leadership	As Episcopate was transformational to pastor, local church was change challenged	Episcopate financed theological education from M.Div to D.Min	Congregation received a trained pastor. Fresh ideas of ministry
Current Pastorate	Has an orientation towards Bass's model of Transformational Leadership	Episcopate takes an active interest in pastoral development	As the Episcopate was a teaching Bishop pastor tried to be transformational through teaching	Motivates pastor to be transformational as she deals with each member	Change challenge congregation not receptive to transformational change
Episcopal transformational leadership during crisis	Episcopal transformational leadership was experienced during a pastoral crisis.	Episcopate was transformational at a critical time of ministry crisis	Transformational leadership flowed from the episcopate to pastor, but not to church.	Congregational crisis prompted pastor to be more transformational on corporate level.	Change challenge congregation not receptive to transformational change

#### *Episcopal Transformational Leadership in the Primary Pastorate - Participant Fourteen*

noted that it was essential for her to have a close relationship with the Episcopate because the primary pastorate was very small. She noted that the salary was very low, and the congregation did not have a well worked out theology of ministry and evangelism. Participant Fourteen noted that the appointment was enough to cause anyone to quit. The Episcopate was transformational in the sense of giving her a good starting point, while she went to seminary. It was through phone

calls and direct contact that the Episcopate was able to be transformational. It was the Episcopate who financed her entire theological education, because he believed in her abilities and wanted to invest in Participant Fourteen's desire to be a great pastor and preacher. Participant Fourteen was often taken aside to learn the fundamentals of homiletics by the Episcopate. The Episcopate was very transformational in the primary pastorate.

*Episcopal Transformational Leadership in the present pastorate-* The Episcopate remained the Episcopate for the Episcopal area. As the current pastorate is a different appointment the challenges are the same. The congregation is not interested in growth, and is submerged in tradition. As Participant Fourteen moves through theological higher education, her desire to have more meaningful ministry increases. It becomes a part of her pastoral crisis and cry that there is tension between a pastor that wants to grow and a congregation that says no. The Episcopate continues to be transformational by way of mentoring Participant Fourteen. Opportunities are given to preach and teach on a conference level, as well as opportunities to hold certain office at the conference and district levels. The Episcopate continued to demonstrate Transformational Leadership by way of pastoral care for the pastor.

*Episcopal Transformational leadership during a pastoral crisis-*the primary crisis on the mind of Participant Fourteen was the matter of the general claim. In Zion Methodism the task of claim rising is the congregations. However the responsibility of claim rising is the pastors. It is not uncommon that when a congregation does not get along with the pastor, the general claim becomes the divisive tool. If the claim is not paid, the pastor is out of a job. The Episcopate is transformation in this context as he discusses the issue of saying good bye to an abusive church.

Participant Fourteen reflects upon the Episcopate when he says a bad church can make a good preacher bad. Participant Fourteen notes that it is possible to be transformational when the Episcopate removes the pastor from a bad situation.

*Analysis-* As the researcher is very much familiar with Participant Fourteen ministry, one thing that stands out is the pre-existing relationship before the Episcopate became an Episcopate. The transformational leadership was ongoing from when Participant Fourteen started at the church the Episcopate pastored. Participant Fourteen notes that this was good because there was no need to establish a whole new relationship. Time was not consumed trying to figure out whether the Episcopate was transformational or not. Her pastorates have been characterized as pastorates that do not like change and in these pastorates Episcopal transformational leadership must be cutting edge.

## Participant Fifteen

	Awareness of Bass's transformational leadership model	Nature of Bishop/Pastor relationship	Nature of Pastor/pastorate relationship	Episcopal transformational leader impact upon the pastor	Episcopal Transformational leadership impact upon the pastorate
Episcopal Transformational Leadership in the Primary Pastorate	Participant was familiar with Bass's model	Episcopate was somewhat transformational	Very challenging pastorate.	At times the Episcopate can be transformational	Not much impact upon the local congregation
Episcopal Transformational Leadership in the current pastorate	Participant better aware of Bass's model	Very transformational	Progressive Mid-sized church. Participant says they are growing to accept him as pastor	Episcopate is very transformational	Episcopate is very involved in the development of the congregation
Episcopal Transformational Leadership during a crisis	Participant is aware of Bass's model	Very comfortable confiding in the Bishop	Pastor is very sensitive to crisis needs congregation	Pastor is very gifted in the area of pastoral care and counseling	Episcopates care for pastor develops pastor care for membership

*Episcopal Transformational leadership in the primary pastorate- Participant Fifteen*

conveyed that Episcopate in the first pastorate was somewhat transformational the relationship was not that strong, but the Participant noted that the Episcopate seemed to take an interest in her ministry. Had a very busy schedule so Episcopate did not spend a lot of time communicating with the pastor.

*Episcopal Transformational Leadership in the current pastorate- Participant Fifteen*

expressed that she had a very good relationship with the current Episcopate. She noted that he

was very transformational not only as it relates to ministry, but it relates to personal issues as well. She noted that the Episcopate relationship with her impacted the relationship she had with her congregation.

*Episcopal Transformational Leadership during a crisis-* Participant felt very comfortable confiding in the Episcopate. She expressed that she was going through a crisis of health related issues. The Episcopate was open to receive Participants' issues and also provided counseling. The Participant expressed that this really meant a lot to her.

*Analysis –* Participant Fifteen started out with an Episcopate who was somewhat transformational, but because the Episcopate was very busy with travel, she did not have the opportunity to open up to him about the whole matter of leadership that was transformational. However in the current pastorate the relationship with the Episcopate was very transformational. Her Episcopate represents one of the newly elected Episcopate who is somewhat close to her age group. Here is a scenario where the Participant was actually looking for transformational leadership in the beginning but found it half way through her ministry.



## **CHAPTER SIX**

### **SUMMARY, REFLECTION, & CONCLUSION**

The following represents the reflections and summaries of the researcher as it relates to the thematic emphasis of the proposed hypothesis. It was the hypothesis of the researcher that Episcopal transformational leadership does in fact have a positive impact upon pastoral ministry. The assumption and the hypothesis were based out of the experiences of the researcher and the impact that Episcopal transformational leadership had on him.

The researcher began by noting that out of the fifteen Participants interviewed within the context of the first pastorate, there were eight Participants that were not familiar with the Bass's transformational leadership model. This is significantly important because it was Bass's transformational leadership model that was used to at least help them identify Leadership which was beneficial to the overall context of the connection. Bass's approach was not transactional in its methodology but transformational in the sense of making investments in the one being led. These investments accordingly helped the organizational Participant (or the pastor in ministry) to develop meaning in serving the organization at large.

The ironic finding however was that while there were eight who had no formal understanding of Bass's transformational leadership Model, they did have a rather informal orientation of the model. While they were not able to articulate the model in a formal way, much of what they discussed was very similar to the model. The Participants did not have a formal orientation of the model, but they knew what transformational leadership looked and felt like.

This led into another interesting finding. Twelve of the Participants conveyed having a positive relationship with the Bishop of the primary pastorate. As the researcher interviewed the Participants, the Participants spoke of the Bishop in very memorable and inspirational ways. As in many cases, the Bishop of the primary pastorate had the most transformational impact on the Participant. The traits of transformation were clearly noted, and common themes arose out of the interviews regarding what traits were inspirational and had the most impact. To many the significant transformational trait was transparency. The effectiveness of the leadership was dependent upon the transparency as it related to fiduciary issues. One Participant noted that his outgoing Bishop was very transparent as it related to discretionary funds in the annual conference, but that the Bishop who came after him was very illusive about where these discretionary funds were going. Transparency, honesty and integrity were very important in the primary pastorate.

There were four Participants who's Pastoral relationship extended into the an Episcopal relationship with the primary Episcopate. In other words, prior to having an Episcopal relationship there was a Pastoral relationship. This happens when a Pastor is elected to the office of Bishop. In this scenario the transformational leadership began in a Pastoral context. The pastor who would eventually become an Episcopate, (and who would become the primary Episcopate) would nurture in the areas of the practical application of ministry. These were usually fledgling preachers that were in seminary.

One Participant spoke of how the Pastor (who would become Bishop) allowed him to do congregational studies which would lead to church growth and expansion. Eventually this Participant would become a theological professor in the area of practical theology. This selfsame Participant spoke of how the Episcopate continued the transformational relationship as a Bishop.

The Episcopate was an integral part of the Participant becoming a Presiding Elder in the church. One Participant spoke of how the pastor who would become an Episcopate was constructive in the overall homiletical and hermeneutical development of his preaching. The Episcopate would further engage the work of transformation by opening up opportunities for the Participant to preach in the entire episcopal area. Many of the Participants looked to spirituality as a very important transformational trait. Of the fifteen Participants eight of them could point to specific routines of spiritual formation among their Episcopate. One of the Participants noted how the Episcopate would not make a decision regarding the conference without praying first. Another participant discussed how the Episcopate was strong on bible study and teaching. The most important attribute however was the ability of the Episcopate to Mentor the Participant. Participating in the ministry at the primary pastorate level as a mentor or what is referred to as a coach today was very significant.

There seems to be heavy involvement at the mentor /coaching level in the primary pastorate. Although it is the responsibility of the Presiding Elder to work with pastors entering the primary pastorate, there is a level of heavy participation with the Bishop. Nine Participants spoke of the impact that the transformational leadership upon them impacted the pastorate in positive ways. The interesting thing here is that the transformational traits which the Episcopate projected were a part of the overall development of the pastorate. And so as the Bishop was nurturing to the neophyte Pastor the Pastor had a ministry which was nurturing to the congregation.

If there was an emphasis on the Episcopate being a person of concern and care for the pastor, this seemed to be the main characteristic of the ministry at the given church. This finding demonstrated to the researcher that at least in the primary pastorate there was a connection

between how the bishop related to the pastor and how the pastor functioned in the local church. The other side of this is that as there was no relationship in particular with the Bishop in the primary pastorate, the pastor struggled with how to relate to the congregation. Whenever the Participant talked about how there was no transformational leadership from the Bishop, they also talked about how the particular pastorate was not only difficult, but there was nothing coming from the Episcopate to help them deal with church division and conflict. At this level the research also discovered that there were some Participants who in the primary pastorate were able to have a successful pastorate even if the Episcopate was not transformational. As Episcopal transformational leadership is vitally important during a time of crisis, the majority of the pastors noted that the impact was positive not only during the primary pastorate but also in the private life of the pastor. As a whole the research demonstrated that in the primary pastorate Episcopal transformational leadership not only impacted the pastor but also impacted the pastorate as well.

The Episcopate was very nurturing, transparent and developmental in the primary pastorate. However the findings took a strange turn with the Episcopate of the present pastorate. Seven out of the fifteen Participants noticed that they either had no transformational relationship with the Episcopate or that the relationship was challenging. At the outset of this session, the researcher had to consistently remind the Participant that the interview was confidential. There seemed to be a concern with the ability to freely speak regarding issues that they were going through in the local pastorate and their overall relationship with the Episcopal leader. The researcher found that there was a dramatic shift in the active transformational leadership role in the current pastorate, and that the overall relationship went through a dynamic change.

The interpretation of the researcher at this level was that perhaps this was due to a shift in the economics, the politics and the social dynamics of the time. Up front was the matter of the

general claims. In the interview process the Participant's expressed a concern that the general claims affected the relationship between the Pastor and the Bishop. The concern was such that the only level of communication that the Episcopate had with the pastor was whether the claim was going to be paid. The General Claim is the money that is assessed each church to raise for the connection. Each churches claim contributes to the district budget, the conference budget, and the overall denominational budget. When the claim is not paid it impacts the entire connection. And so many Participant's expressed the stress that comes from raising the claim per conference year. When the church general claim is not paid, then the Pastor has to deal with the Bishop. When the Bishops general claim is not paid then he has to deal with the general conference. One easily notices the hierarchical pecking order that takes place throughout the connection.

At any rate seven Participants felt that they had no relationship other than a concern for whether or not the assessment was being paid. As transformational leadership is supposed to be inspirational, the seven who had challenging or no relationship with the Bishop felt that there were serious issues with the economic survival of the denomination. This sentiment was not confined to the seven as even the ones who had positive relationships with the Bishop had serious concerns with the future of the denomination. Several expressed concerns about the relevancy of the denomination. The concerned centered on how leadership had not come to terms with the ways in which culture had shifted. As culture has shifted, leadership has remained as it has always been. Some suggest that it has become a dinosaur in the 21st century. Eight of the Participants expressed the fact that in the current pastorate the pastor was very transformational and supportive. There were common themes among the eight. On the one hand they suggested the new influx of Episcopal leadership would have a profound effect on where the church was

going. The eight felt that as the incoming Episcopal leadership was young, the church had a bright future. In many situations the Participants did not define the leadership in the more traditional ways. The leadership was not looked upon as father in the ministry. There were some who defined the Episcopate as a brother in the ministry, or some who referred to the Episcopate as a mother in the ministry. The way that they defined the leadership was transformational at a closer level. Six of the Participants noted that the Episcopates transformational leadership impacted the current pastorate. Among the six was noted the expression of a new approach to handling the dynamics of the general claim. In other words the emphasis wasn't on raising the claim, but making disciples who loved ministry enough to give to the support of ministry.

While the Participants stressed the need for money, they emphasized the fact that they were called to build the kingdom through discipleship. This was important because what the researcher saw was that in the midst of so much ambiguity, the Episcopate was impacting the congregation through the Pastor. As the Bishop was proactive and positive to the pastor, the pastor was proactive to the people. In this section the interpretation of the findings convinced the researcher that economic, political and social dynamics affects the way that Transformational leadership is applied. As the economy wanes, the money in the church dries up. This not only creates stress for the pastor but for the Episcopate as well. At moments of stress communication is lost, or greatly affected in a negative way. This is why there are seven who have a challenging or no relationship with the Episcopate, and eight who have a very transformational relationship with the Episcopate. The researcher noted that given the times that pastors are put in, Episcopal transformational leadership is essential and very necessary. The final section had to do with the extent to which the Episcopate was transformational during a moment of crisis. Episcopal transformational leadership is necessary in the area of the primary and current pastorate;

however it finds its meaning when the pastor arrives at a moment of crisis. Crisis here can mean a crisis in the pastor's marriage or family. A crisis can mean something negative that is happening in the private life of the pastor. A crisis can mean the stress, depression or frustration that comes along with pastoring a church. The researcher discovered that of the fifteen Participants, nine felt very comfortable confiding in their Episcopate regarding any crisis. Many had expressed that they had already been down that road. They discussed issues of infidelity, addictions, financial issues that they felt that they could not share with anyone else. The relationship had been in tact to the point that they could open up in ways that they couldn't ordinarily do with those who were familiar to them. This was exciting to the researcher because it reminded the researcher about the overall purpose of Episcopal leadership that is being a pastor to pastors.

The nine Participants noted that sensitivity of the Episcopate came from the Episcopate remembering that he too was a pastor. As this transformational sensitivity was given to the Participants, Participants became transformational to the people that they served. The Participants became sensitive to the hurts of the membership, and some developed exclusive ministries around crisis intervention. Six Participants felt like they could not go to the Episcopate when in a crisis. There was either no relationship outside of the financial relationship, or the relationship wasn't strong enough. In some of them it was not so much the Episcopate as it was their ego. Some felt embarrassed about going to the Episcopate.

### Summary & Conclusion

Episcopal transformational leadership does impact the pastorate in positive ways overall. However Episcopal transformational leadership is leadership that has to be maintained because it is affected by economic, political and social dynamic. These are the dynamics that raise stress

levels thereby affecting attitudes and communication which are the building blocks of good leadership. When the Episcopal transformational leader is proactive then it not only affects the pastor but it impacts the church as well. What is given to the local pastor is given to the local pastorate. The researcher found that there are some who do not respond to transformational leadership even though the Episcopate is Transformational. The researcher discovered that often there are other issues that are at work which literally block the Episcopate from being transformational. The study showed that while the majority of the Participants showed a great need for leadership that was transformational, some felt that they didn't need it. Some were so convinced of their own ability to lead that they did not recognize Episcopal transformational leadership. The researcher also discovered that the majority of the Participants felt that the Episcopate was transformational enough to confide in. This majority felt that their relationship was intact enough to bring anything to their leader. The researcher also discovered that the solution to some of the serious issues facing the A.M.E. Zion Church was leadership that was effectively trained in areas of leadership and given the opportunity to allow the theoretical work to manifest itself in practical application. This would give meaning and a sense of purpose to ministry at the Pastoral level.



**APPENDIX A**  
**Episcopal Interviews**

### **EPISCOPAL TRANSFORMATIONAL LEADERSHIP IN ACTION INTERVIEWS**

The following represents a dialogue that the Shaw temple AME Zion church had with Bishop Warren Brown. The transcript has been included as a demonstration of how a Bishop is transformational in the sense of not only teaching young ministers, but opening up and making oneself vulnerable to the point that the learning takes place through pastoral life experiences of the Episcopate. This particular session took place at the local church level. In the session Bishop Brown began by telling us where he came from. Towards the end of the session he mentioned that he had pastored for thirty eight years he was always proud to suggest that he was a Pastor longer than he was a Bishop.

The level of transformation here is that the Episcopate took an interest in each one of our ministry that he desired to sit down and teach us the fundamentals of practical ministerial practice.

Once again we understand that transformational leadership means taking an interest in those that you lead in order to help them and the institution to become better thus helping them to find meaning in their ministry. The session ended with an assignment which caused us to reflect upon our understanding of ministry. The three transformational highlights represent the openness of the Bishop to share his pastoral experiences with the Ministers of Shaw Temple Church, The theoretical framework for doing ministry, is the practical application of the theory. The ministers were able to too dialogue with the Bishop, and in a sense the relationship is continuously ongoing as the Bishop in retirement has now joined the church. The

transformational relationship allows ministers to call him whenever they want and ask him questions about pastoring and ministry.

**APPENDIX B**  
**An Interview with Bishop Darryl Starnes**

### **The Case with Bishop Darryl Starnes**

The Interview session with Bishop Darryl Starnes proved very informative about how a Bishop is transformational at the Episcopal level. Bishop Starnes represents a Bishop who is very in touch with the needs of the pastors that he serves. Bishop Starnes began pointing out what it meant to be transformational. He moved further in explaining how he is transformational in leadership. Bishop Starnes begins by suggesting that it is a spiritual issue. The history of the A.M.E. Zion Church is such that whenever we have annual conference, the emphasis is always on collecting money.

Bishop Starnes notes that this whole emphasis needs to be changed. He is careful to suggest that one of the reasons why the church is in the condition that it is in is because of the over emphasis of money as oppose to maturing and growing our people in the Lord. He notes that transformation must begin with the leader and then move from the leader to the leadership, and then flow to the people. When the researcher asked him how he accomplished this feat, he told the researcher that every morning at around 6:00 A.M. he has a conference call prayer with his presiding elders.

They all must be on the phone at a designated time. As the presiding elders bring the general concerns that are on the district and in the annual conference each one is prayed for. Bishop Starnes then noted that he teaches his presiding elders once at least twice a month about transformation and then has the presiding elders to teach it on their prospective districts. As Bishop Starnes was once a pastor himself, he understands the plight of the local pastor and all of his teaching is bathed in that water so to speak. He not only takes a genuine interest in the

ministry of the presiding elders, but he takes an interest in the ministers at the local level and maintains an interest in their prospective ministries calling them, emailing them or just shooting them a text. The researcher was very impressed with the extent to which Bishop Starnes responded to his request for an interview. The researcher concluded that if this Bishop responds to the pastors the way in which he responded to the researcher, then he is indeed transformational. Many Bishops that the researcher reached out to never called him back, however Bishop Starnes returned my call and talked with me for a considerate amount of time. To the researcher this is relevant because it connotes that the Bishop is never too busy to talk and teach the pastors.

## **APPENDIX C**

### **The Case for Marshall H. Strickland**

### **The Case of Bishop Marshall Strickland**

The provocative thinking and the historical genius of Bishop Strickland demonstrated the extent to which he was transformational. The researcher had a front row seat so to speak with the Bishop because this Bishop was the researcher's pastor. Bishop Strickland has always had a passion to mold young preachers into great preachers and pastors. On a personal note, the researcher remembers one situation in particular. The researcher had just preached a horrible sermon on Sunday morning. It was one of those sermons where the members were in a hurry to get out of the church. It was one of those sermons when you stood at the altar to shake hands, and you stood there for five minutes only to realize that no one was coming to shake your hand. During the sermon I hit the microphone and sent it crashing to the floor. After the sermon Bishop graciously walked up to the pulpit and said, "Don't worry I'll work with him." I the researcher could have sworn that he heard someone from the congregation say, "Help him pastor!!" At any rate, the Bishop called me on Tuesday and said he wanted to talk to me. When I arrived at the church he said, "Son, a preacher takes things profound and makes them practical, a theologian takes things practical and makes them profound. He then proceeded to take me up to the classroom and teach me the basics of preaching. Bishop Strickland is respected worldwide for his preaching. At the annual conference session, Bishop Strickland was able to turn the conference around into a teaching session. As he was very open to teaching preachers on a personal level he was open to doing this on a corporate level as well. Through his personal conversations and his teaching moments he exemplified a transformational Bishop in that he was very interested in the lives of the pastors and their ministries. Bishop Strickland was an example of one who took



ministry and theology very serious. If a pastor wasn't seminary trained he would always ask them why they don't go to school. To the younger pastors he would tell them that they need to go to school.

## **APPENDIX D**

### **Interview with Bishop Warren Brown**

**An excerpt from Bishop Warren Browns  
Class on practical ministry**

You know my name but a lot about me you don't know. In order to know where we are going you have to know something about who I am. At some point I intend to write a book and I already know what I want the first paragraph of the book to read. It will begin with, my name is Warren Brown. I was born in 1941. I am the oldest of three boys and my brother next to me is about three years apart. My father was an AME Zion preacher. So I grew up in the AME Zion church I was a member of Logan Temple A.M.E. Zion church in Tennessee. In the early part of my life I had a couple of jobs. I carried newspapers...the morning paper. I got up every morning at 4:30 A.M. my papers had a pick up point. When I started the paper route I had fifty subscribers. By the time I ended I had 300. That meant that I picked up 250 subscriptions. My buddies that I grew up with were all athletic and liked to play ball. I wasn't drawn to playing ball. Number one at the end of the day it was too hot! So I decided to be a caddie at a country club. In the beginning I looked at that golf bag that the other caddies were carrying and I wasn't sure that this was my call. Having no experience in being a caddie, the man said "give me a six or a nine". I didn't know a six from a nine. I later learned that one has a line up under it. Whatever I gave to him it wasn't the right one, and the man called me a dumb nigga. It was hot, we had about three more holes to go, and I knew that by the end, I was going to be in jail and he was going to be dead! Needless to say I made the decision to never do that again.

I decided that I wanted to make money. I had the paper route and I decided to buy a lawn mower. It cost me about seventy-five dollars. I decided that if I could cut five yards a day at about forty-five dollars a day, I would be ahead of my buddies in making money. So that's what I set

out to do. I discovered that I could control everything that I was doing. When I wanted to work I would work and wanted to rest I would rest. I was kind of successful. I was making more than most grown folk in those days. As I continued to go to school I was very much impressed with big trucks.

Once a week I would watch these big burley men come by and picked these big trash drums up and hurl them into this big truck. I made it up in my mind that I wanted to be the driver, not the one who lifted those big cans up! I wanted to also be a lawyer. And a pilot in the air force. Finally I was very much involved in the life of the A.M.E. Zion church. My father was an AME Zion preacher. He died at thirty-two, and my mother was left to raise the three boys. We went to church Sunday morning, Sunday afternoon, Sunday night, Tuesday night Wednesday night, Thursday night, Friday night Saturday night and back to Sunday morning. I decided that rather than fight it I better just go along with the program because that's how it was going to be. As a result I sang in the choir, I was involved with the Sunday school, youth counsel, youth class leader etc. Finally I became the janitor. (That's another story). As the youth class leader I was supposed to do the things that the adult class leaders do for their class, but on a young adult level. Then at one of the quarterly conferences.... By the way when my father passed Bishop CC Alleyne use to come by my house to check on us and to see how we were doing. He would always say that there was something about me. As though God was calling me, and I would say under my breath "not me". He would always give us a silver dollar. We use to live across from my grandmother's house, so we would go over my grandparents' house. One day when I was at the church alone, I had tried on the pastor's robe. He used to leave it on the chair in his office, and one day I got up the courage to try it on. He was a much larger guy than I. And I said, I

wonder what it's like to wear this robe. So I tried on the robe secretly put it on and hurriedly took it off and put it in the closet.

At any rate it was at one of the quarterly conference that my pastor said (he spoke very slow) presiding elder we have one that is being recommended for local preacher's license. He said I perceive that young warren brown needs to get his license so that he can minister. Well you know they got my attention. I was just there to make this quarterly conference report and get out of here but they are talking about something entirely different. The elder said bro Brown, do you feel the Lord is calling you to minister. I said I told you my job is that I am the janitor of the church my job is to clean the toilets mop the floors. In order to throw the whole thing off all I really needed to say was no.

But I will never forget that moment, because no could not come out of my mouth. It was a moment of silence. The next thing I recall was that tears were running down my face. The people at the quarterly conference e were saying help him lord!! By the end of that quarterly conference there I stood having been identified as a person who was going into the ministry. I had a piece of paper that I had not asked for. I thought that this would be a good place for us to begin tonight. Practical ministry cannot take place without you recalling your call. You ought to be able to clearly recall your calling. How did you get in the ministry? Everything we do for the next 8 session will be based on Jeremiah 1:4-10 to chapter five. I recall my call. By the next day, everybody heard about what happen. And when three weeks later I preached my trial sermon the place was packed. Logan temple wasn't as big as Shaw Temple, but everybody was there. I was absolutely frightened. But I got through t. don't ask me how.

Sometimes people try to encourage you by telling you how well you did when you know you didn't do well. Tonight there are five areas that I want to talk about. At the end of each

lecture I want you to tell me what you expect of me, and I will tell you what I expect of you. Number one we will deal with the call, or recalling your call at the various stages of ministry. There has to be a re-affirmation of the call itself and so I want to talk about the role of the prophet /preacher. In this one must remember that the aim of the prophet/preacher is to be the messenger of God. If I were to ask you what your task is as a preacher, your answer would be that from conception you are designed to do what you are doing. You are not what you are because somebody made you become that.

You are what you are because created you from your mother's womb to do what you are doing. You are not here because you like the music, the service etc. You are what you are because you are on kingdom business. The second thing is that your task is to give voice and body to the word of God. You are to stand for the word of God. That may be one of the most difficult challenges as a preacher. So through life, in marriage church, you have to represent God even when you don't want to. Thirdly you have the responsibility to tell current and future generation's about what God has done and about what God will do. That is frightening. You mean I have to tell folk what God is saying and what God's doing? Let's look at the second concern after the call there is what I call the separation of serving. And by the way anyone who says that they volunteer is crazy. Because after a while when folk beat up on you will entertain the idea that you could have done something a lot better than this. However, my second point is that the call requires of you preparation and service. You want to be prepared. There is a difference in being prepared and serving. There are some people who are prepared but they are not serving. They are fickle. You would not believe where God put me for my frat pastorate. God is either very dumb or very humorous. I told you that my father was an Ame Zion preacher. He pastored a circuit called Bolden and Oak Grove church in Knoxville Tennessee. My first church

was one of the churches he pastored. I slept on that pew as a baby. At any rate, I got a call from my pastor and he said the presiding elder wants to talk to you.

The elder said, bro brown, I need you to go to oak grove church and hold a worship service there. Is amazing how in the beginning we preachers go from no not me to yes, give me every opportunity you can. So I go to the church and give my little ten cent sermon. And the people tell me what a great Job I did. So the presiding elder calls me back and said brother brown, the people like you. So I'm going to send you back. So now I'm going two for two. (better than some sports teams. Fast forwarding it I ended up going six weeks straight. By the fourth week we were less than five weeks from the annual conference.

The elder decided to let me stay there to the annual conference. So I said what does this mean. Keep in mind that these were the people who watched me as a baby sleep on the pew. Well we got to annual conference and going through the process of the examiners I made it through. There were no questions from any of the examiners. I made it through holy orders. I made it through it all at 18. From that church I went to another church. If ever there was a church that was hell on earth it was my second appointment. It was a very hostilely very bad. It was mean bad. It was so bad that when I drove up to the church I saw two groups of folk. I got out of my car with my brief case and one of the gentlemen came up to me an introduce himself, he said how are you I am the preachers steward, I said how are you I am your new pastor. He said now Reverend, you just got here and I don't want you to make any mistakes he said but you see that crowd over there...he said don't you speak to them. He said they are the devil. After he leaves the other crowd sends a representative. Keep in mind that this is my first Sunday. The other rep said no rev. I saw you talking to that man over there but if you intend on doing well you better not talk to him you better talk to us. This Church would not cooperate with anything I wanted to

do. First of all they saw me as to young. Then they saw me as inexperienced. But they always said I was a good preacher. (as long as I wasn't telling them what to do) they decided that they weren't going to pay their claims. They did me worse than the republicans are doing Obama.

When I got to the annual conference, the bishop said I cannot send you back to that church. I said Bishop I got to go back! I said Bishop I have to defend my name. He said you have no name!! Two more appointments down the road and then I came to Boston where I stayed for twenty years. When I came to Boston I was at a ripe old age. Everyone thought that Bishop Shaw had lost his mind. Six months after I got to Boston, I became a presiding elder. From Boston I went to Washington D.C., and then was elected a bishop. The point is that all of these experiences helped prepare me for when I became a Bishop. All of these experiences help to formulate how you will respond to certain situations. God was using all of these experiences to prepare me for each appointment.

After we deal with the call, we must deal with the aftermath of the call. I want to list 6 things that happen to you when you are called. When you are called you're going to lose your personal freedom, because God is in charge of you. If you're preaching and pastoring and your still in charge you have not struggled with a new level of obedience. God doesn't call messengers that he can't control. He can't use you if you are disobedient. That doesn't mean that you're going to get off track. Even when you get off track the connection is never really broken. Thirdly you will find yourself having frequent conversations with God. God will tell you what to preach sometimes we tell God what we want to preach and God says no you preach what I tell you to preach. After this you will have to convince sane people that you're not insane yourself. Here you are telling someone who has been in a disastrous experience in their life to hold on. And they say you're not in my shoes.



Often when you're preaching, folk will sit in that pew thinking to themselves that he must be crazy. Yet you are called to convince them that you are not insane but that what you say is true. The next one is waiting for divine fulfillment. You have to wait yourself to see how God works things out. You can't preach about holding on until you have learned what it means to hold on. You need to know that every experience you have is not by accident. It is a part of God's training. It is essential that you have a working relationship with God because if you don't you will never be a prophetic voice for God. Now, practical ministry has the following items on the table; write them down. Number one, we have to deal with governance.

You will have to deal with people issues.(not necessarily governance. Governance has to do with how you will manage the church as a whole. A church is like a steam ship. You can't stop it on a dime. But it sure can shut down on you on a dime. You will have to deal with community. You will have to deal with family matters. You will deal with your own personal and private family matters sometimes just before you go to church. Sometimes stuff that happens at the church can be taken home and cause problems .next you have to be a traffic director. This merely means that the pastor has to make sure that everyone stays in their lane and that an on course. This means both individually and collectively. Being a traffic director does not mean being mealy mouthed or passive. To be a traffic director means operating with the authority of the full law behind you. When you give directives you give them as one that has authority. One thing that you must understand is the nature of the relationship that exist between you and your leader. There is no such thing as a buddy relationship with your pastor. As a Bishop there is no such thing as a buddy relationship with your bishop. Not because they are better than you, but because their office is different. They are your father in the ministry. The next thing that is important in this whole matter of practical ministry is learning how to speak

As the prophet and preacher of God, you learn to speak to the people and for the people. The prophets of old learned how to speak for the people and learned how to speak to the people. When we talk about practical ministry remember that you are between the people and God. And sometimes you have to chastise the people. The prophet who is always looking to praise the people is not a good prophet. Sometimes the household of faith has to be chastised. They have to be admonished. However it must be done in love. As we get ready to leave, one of the reasons I am teaching you this tonight is because I want you to know something about me. I wanted you to see my journey. I wanted you to know that there was a “me” before I became a Bishop. I take great delight in being able to say that I was a pastor before I was a Bishop. I was a pastor for 38 years. I look forward to our 8 week journey together.

## **APPENDIX E**

### **An Interview With Bishop Marshall Strickland Regarding Episcopal Transformational Leadership**

**An Interview  
With Bishop Marshall Strickland  
Regarding Episcopal Transformational Leadership**

Researcher: Bishop what is your understanding of transformational leadership?

Bishop: Transformational leadership's purpose is to stimulate, activate, and to perpetuate change.

Researcher: How does that relate to the bishop pastor relationship?

Bishop: Well the position of the Episcopate historically is supposed to be the ultimate stimuli and the ultimate motivator of this whole changing concept. This is so because it gives a recognized intimacy between the dimensions of having been a part of the local shepherds role and then becoming a part of the chief shepherd's role. Historically the Bishop is supposed to be the reservoirs out of which the local pastor can glean experience to relate to the process of pastoral demand at the local level by virtue of his ability to have been exposed to and trained to be the authority in that area.

Researcher: I hear you using the word historically. Does that mean that there is a difference between what was and what is?

Bishop: There is a very definite distinction between what was and what is both in terms of its early development, in the life of the Christian experience, and its continuous development in the denominational lives of people today. The whole process of being episcopate and consecrated elder came out of the ability of the pastor to demonstrate the kind of growth and wisdom and the gift that produced a spreading forth of a Gospel and a drawing out of culture people to be Participants in the process of change. The minister who became a more effective vessel of that by growing a larger congregation in certain principle areas became the vehicle to teach others

and then to send them forth in the process of practicing what they had been taught. It is out of this concept that the whole idea of Bishop came.

Researcher: and so what happened? How is it that many Episcopates are not transformational in that way today?

Bishop: The same thing that happens in everything!! Institutions become more a part of culture than culture becoming transformed by the institution. This is more of a cultural dynamic wherein we are being influenced by the overriding thrust of culture eroding and entering into the religious life other than religious life through its example to be the stimuli for the world around it. We are being changed by culture rather than changing culture. We sit in churches every Sunday and watch preaches mimic what they see others do, and out of this we are more concerned about notoriety as oppose to creating understanding.

Researcher: One final question sir. I know the extent to which you were a transformational Episcopate. When we were at the New Jersey annual conference, it was often very much a teaching session than anything else. Was that intentional?

Bishop: That was the purpose of the annual conference at the beginning. Annual conference were teaching sessions in the early church. For me it was merely fulfilling the responsibility and role of a episcopal teacher. Even when I was bishop on a large scale those values went shared. For the most part annual conference was a money gathering, whoop an holler thing without any understanding of why we do what we do. In a sense we have dumbbed it down rather than create a ministry that makes sense. The whole process of transformation through preaching has become quite pathetic. Bishops and pastors have turned the whole thing into entertainment.

Researcher: Where does it go from here?

Bishop: I'm not sure. I don't know where it leads. It can lead to a renaissance, or it can deteriorate to the point where the true vitality of the church dies.

Researcher: Thank you for your time Bishop

Bishop: Give my love to the family.

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